DARIOTUS Redivivus:

Or a briefe

INTRODUCTION

Conducing to the

Iudgement of the Stars.

WHEREIN

The whole *ART* of

Iudiciall Astrologie

Is briefly and plainly delivered: By which a determinate Judgement may be given upon any Question demanded.

Written at first by *CLAUDIUS DARIOTT*, at present much inlarged, and adorned with diverse Types and Figures, By *N. S.*

Also hereunto is added a briefe Treatise

OF

MATHEMATICAL PHISICK.

Written by *G. C.* Together with divers Observations both of *Agriculture* and *Navigation*, very usefull both for Merchants and Husbandmen. By *N. Sparke*

LONDON:

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To

His honoured Father in Law, Master

GEORGE ATWELL

of *CAMBRIDGE*,

Mathematician.

Worthy SIR,

I Know none that is fitter to receive this Dedication then your self, not only in respect of your knowledge in this Art, but of my obligation to your better desert. Ingratitude is detestable, Retaliation I love, yet cannot reach. *Dii enim & parentibus non possumus reddere aequale*: seeing therefore I have not wherewith to recompence your merit, accept of my will. And though the present

ſent be farre below your acceptance, yet your goodneſs knows how to deſcend unto the meaneſt realitie Many upon received courteſies profeſs much, perform nothing, it was my phantaſie to profeſs nothing, yet alwayes to perform little, that I might at no time ſtand enrolled in the Catalogue of unthankful perſons, who like a bottomleſs gulf ſwallow all, and return nothing. *Somewhat* (saith our Proverb) *hath ſome ſavour*, ſo this of gratefulneſs: and though it be not altogether my own *de novo*, yet many Additions you may finde of my own, not leſs uſeful then illuſtrating. The method of *Dariot* is here changed, his for the queſtions being confuſed, and not ſet down in order to the Houſes, which is here tranſpoſed and reduced to that form, with a ſingle Figure on every Houſe for dilucidation: *Sæpiùs enim plus exempla quàm præcepta proficiunt*. I have here inſerted Rules for the Merchant to navigate, the Husbandman to till by, and all for the advancement of this ingenious Art, which is ſo much contemn'd by the *Ignoramuſſes* of our times, who count all Fools except themſelves; but wee'l give Dogs leave to bark at the Moon, and ſuch Ideots to ſhoot their bolts, whileſt as Wiſemen we will rule the Stars, not like *Phaeton* to fire the World, but as *Prometheus*, to preſerve it from danger; *præviſum malum minùs lædit*. I know ſome will carp, others will embrace this piece, thoſe I value not, theſe I ſhall reſpect and honour; and ſo, Sir, 'tis not ſo much for protection that this Tract here proſtrates it ſelf before you, as for diſcharg of former obligations, and the renovation of future favours, amongſt which it ſhall not be reputed the leaſt, if out of the number of the unthankful you pleaſe to exrace him, who is or at leaſt doth endevour to be

SIR, *Your dutiful Son in Law*,

N. S.

The Patron *George Atwel*, in approbation and defence of his God-ſon the Work, and commendation of *his Goſſip the Authour.*

IS *Dariot* dead? no ſure he's rediviv'de:
One *Spark* hath made him to be longer liv'de.
Hypocrates with all his learned art,
Or *Paracelſus* ne're plaid ſuch a part:
To raiſe the dead, ſo ſtrongly to reſtore,
And make him far more lively then before.
Nor Doctor *Anthonies* reſtoring drink,
Aurum potabile, the like I think.
Such *Aqua-vita* by one *Spark* is made,
Dariot thereby ſhall live and never fade:
Then why ſhould not *George Atwell* prove his skill,
To praiſe his God-ſon with his tender quill?
And Goſſip too, ſith he hath done ſo well?
Amongſt them all he bears away the bell.
Join all together, great King *Ptolomie*,
Bonatus and *Garcens* old *Haly*,
Alkindus, *Zael*, and *Albumazar*,
Naibod, and *Alcabis*: *Alvinbator*,

Junctinus, *Firmicus*, *Maginus*, and
Booker and *Lilly* Natives of this Land,
Ranzovius, *Argol*, *Heyden* three brave Knights
That made *Aſtrologie* their whole delights.
All theſe with pen have bravely rais'd the art,
But he with tongue and pen hath plaid his part:
Witneſs his Sermon on that glorious Light
Which led the Wiſemen in the darkeſt night;
And both with tongue and pen defend it will,
Let *Picus* chatter, Jack-daws prate their fill.
What? though ſometime they fail in calculation
Shall art be blam'd? ſure that is no good faſhion,
Yet this is *Lillies* lot above all other,
For miſſing laſt Eclipſe about an houre:
Yet that belongeth to *Aſtronomie*,
And is no part of his *Aſtrologie*.
If they but knew how hard it is to count
A Suns Eclipſe, their Noddles ſcarce would mount,
Wherein two hundred things muſt firſt be found
Before th' Eclipſe be raiſed from the ground;
Nor doth he live can ſhew a reaſon why
He findes ſuch fault and blames *Aſtrologie*,
Knows what he ſaith. For this all men do grant,
Art hath no foe, but only th'Ignorant.
And I my ſelf extreamly was condemn'd
Of great Profeſſors (who did more offend)
To be ſome Witch or Wizard, that I could
Tell diſtances as Geometers ſhould?
And *Aventinus* tels an Hiſtory,
A *Germane* Biſhop for Geographie,
Virgil by name, condemn'd for Hereſie
By no leſſe fool then was Pope *Zacharie*,
For that he held there were *Antipodes*:
Which doctrine did the old fool much diſpleaſe.
But what more common errour can there be
'Mongſt Architects, then girdling of a tree,
To take the fourth part for the ſquare, and yet
The fifth part's loſt? and many know of it.

Where-

Whereby they make it hewed, more then it was
Before 'twas hewed, and yet all this muſt paſs.
Thus *Ignoramus* often will prevail,
When as *Scientia* muſt let down her ſail.
There was a time, when Phyſick was eſteem'd,
As little as *Aſtrologie*'s now deem'd.
Until the time of learn'd *Hypocrates*,
Whom all do now approve as juſt, yet theſe
Are full of *Aphoriſmes Aſtrological*
Approv'd in him, condemn'd in others al
But if it be unlawful as you ſay,
In what part is it, or in whole I pray?
Th' erecting of a Figure none deny,
Nor can they, for that's plain *Aſtronomy*;
And as for Judgement, I'le believe no more
But experience gives, or reaſons lore.
To try can do no hurt in what I think,
Here's nothing elſe, to take the pot and drink.
More danger is for fear you drink too much,
And in Nativities the caſe is ſuch:
If that your figure be erected true,
A man may gueſſe what after falls to you:
And by ſuch accidents likewiſe is ſhowne
To rectifie the Scheme, the day being known;
Juſt as we prove *Addition* by *Minution*,
And it again is proved by *Addition*.
But you'le alledge, Experience is all
The ſtrength we have t' uphold our cauſe withall:
But that's not ſo: but grant I condeſcend,
If thou hadſt all the Bible at fingers end,
And I no whit, ſave onely I could prove
A many tokens of Gods endleſſe love,
I would not give one dram for all thy skill,
What ſtronger proof then proof it ſelf doth tell?
What is't therein thou doeſt deſire to know,
If thou ſhalt have a loving wife or ſhrow?
If thou art ſick, whether thou ſhalt recover,
Or fit thy ſelf to go to th' earth thy mother?

You'l

You'le say he speaks by gueſſe, he cannot tell
Better then Phyſick can, or Piſpot will,
Though certainly he dares not ſet it down,
I'le venter twenty ſhillings to a crown.
Picus beware the three and thirtieth yeer,
And *Charles* the thirty ninth thy time draws neer,
Of that the Authour elſwhere hath wrot,
And I believe 'tis troth and faileth not;
Many good men for judgement and for life,
Are on our ſides enough to end the ſtrife
If it were tried. For ours Experience proves
Of what they hold. So have not yours ne *Love*,
Learn'd Doctor *Preſton* and *Melanchthon* too,
And Doctor *Dee* with many others moe,
And who 'gainſt this my Goſſip can except
For life, or doctrine? he'le no wayes neglect
His flock one day, the pooreſt ſtarveling Lambe
Is his chief care to finde it out a dam.
But night comes on his ſheep would be at reſt,
Theſe lines ſhall alſo wiſh my God-ſon bleſt.

George Aſwell.

Philomath.

READER *if thou accept this in good part, it is probable, thou maist heur of the whole Arithmeticall part of* Astrologie: viz. *the erecting of a Figure after* Regio-Montanus *his way, performed only by the doctrine of Triangles, thereby avoiding the use of all those Tables of Houses, Declination,* Cœli Mediationum, *of Ascensionall differences, Oblique Ascensions and Positions supplied in an easie manner, which Tables are very chargeable and hard to be got.*

As also the way to finde out the Nativity by the Christning day and Accidents, if the Christning day be within a fortnight of the birth.

Upon

Upon the Authours Rediviving and enlarging Dariot *his judgement on the Stars.*

NOw *Phœnix*-like by thee this art's renew'd,
Astrologers ingeniously conclude,
Though *Gnale* with bitterness cries down it,
Having neither insight in't, nor mother wit.
As many more like barking Wolves have done,
Not knowing *Saturn*, *Jove*, nor *Moon* from *Sun*;
It well appears their tongue's before their wit,
Lest would they bite, as well as bark at it.
Learn to forbear reviling thus these *Sparks*,
With they by th'Planets know thy Moles & Marks.
Pry into th' art, and thou wilt soon conclude,
All these Revilers are as weak as rude.
Remain thou grateful for the Authors pains,
Knowing in time to thee redounds the gains.

N. W.

Medicus & Astrologus.

AN INTRODVCTION to the Judgement of the *STARS.*

CHAP. I.

Of the Zodiack, and the diviſion of the Signes.

BEfore we enter to ſpeak or intreat of the Principall Points and Judgements, to the end that all things may be the better underſtood, we will firſt treat orderly of the principles, beginning with the Zodiack & ſignes. Firſt, therefore we will ſpeak of the Zodiack, one of the greateſt circles of the celeſtiall Sphere, which is divided into two equall parts, having in breadth 12 degrees, and 360 degrees in length, as ſhall be more at large declared. This Zodiack is divided into 12 equall parts, which are called ſignes, and have their names of certain properties which they have; or of the diſpoſition of the Stars: the names are as follow.

Names and Characters of the Signes. *Aries* ♈, *Taurus* ♉, *Gemini* ♊, *Cancer* ♋, *Leo* ♌, *Virgo*, ♍, *Libra* ♎, *Scorpio* ♏, *Sagittarius* ♐, *Capricorn* ♑, *Aquarius* ♒, *Piſces* ♓.

Every one of theſe ſignes is divided into 30 degrees, and ſo the Zodiack contains in length 360 degrees, for 12 multiplied by 30 doth produce that number, each degree again is divided into 60 minutes, every minute into 60 ſeconds, every ſecond into 60 thirds, and every third into 60 fourths, &c.

Theſe ſignes again are divided into many parts and kindes, firſt, they are called Northern and Southern, according to that part of heaven, whereunto they do decline from the Equinoctiall.

Signes of Right or direct Aſcenſion. Secondly, the ſignes are divided into ſuch as have right aſcenſion, and into ſuch as have crooked aſcenſion, as followeth. Firſt, thoſe that have right aſcenſion, are ♋, ♌, ♍, ♎, ♏, ♐: which are therefore ſaid to have right aſcenſion or riſing, becauſe that with every one of theſe there ariſeth more then 30 degrees of the Equinoctiall, and with the whole ſix ſignes more then the moiety, or the one half of the Equinoctiall line.

Signes of Oblique Aſcenſion. The ſignes which have oblique or crooked aſcenſion, are ♑, ♒, ♓, ♈, ♉, ♊; the reaſon of which denomination is by reaſon that with every of them there ariſeth leſſe then 30 degrees of the Equinoctiall, and withall ſix leſſe then the moitie or half of the Equinoctiall Circle; the ſignes of right or long aſcenſion continue two houres and ſomewhat more in the Horoſcope, and ſignes of oblique or ſhort aſcenſion do aſcend in little more then an houre, and ſome in leſſe, as by obſervation in practice you ſhall finde.

Thoſe ſix ſignes which have oblique or crooked aſcenſion, are obedient to them that have direct or right aſcenſion: as for example, of the two ſignes equally diſtant in the beginning of ♋ or ♑, that which hath crooked aſcenſion is obedient to that which hath right aſcenſion; and this becauſe the dayes do increaſe when the Sun enters into the Tropick of ♑, and ſo continueth till he come to the Tropick of ♋, from whence again the dayes do alwayes decreaſe and wax ſhorter every day then the other before him.

There

There is alſo an obedience of the ſignes after another ſort, for two ſignes which are equally diſtant from ſome point of the Equinoctiall do aſcend in an oblique ſphear, with equal degree alike: ſo the ſix ſignes which are from the beginning of ♎ to the end of ♓ do obey the other ſix in order: and this is becauſe the dayes are longer then the night, whileſt the ☉ keepeth his courſe from the beginning of ♈ to ♎, and in the other, that is, from ♎ to ♈, the dayes are ſhorter then the night, and in this manner the Southern ſignes do obey the Northern; and this order is more proper and neceſſary then the other.

Signes ♈ ♉ ♊ ♋ ♌ ♍ commanding.
Signes ♎ ♏ ♐ ♑ ♒ ♓ obeying.

Thirdly, they are divided into four Triplicities, *viz.* Fiery, Ayery, Watery and Earthly Triplicitie; to each of which according to *Ptolemy*, there are three Planets allotted, the one to rule by day, the other by night, and the third common both to day and night.

♄	♃	♂	☉	♀	☿	☽	Charactered.											
Planets *Good*, ♃ ♀: *Indifferent*, ☉ ☽ ☿: *Evill* by nature are ♄ ♂.																		
♑ ♒	♄	♐ ♓	♃	♏ ♈	♂	♌	☉	♉ ♎	♀	♊ ♍	☿	♋	☽					
The Fierie Triplicity.	♈ ♌ ♐	D ☉ ☉ ☉	C ♂ ♂ ♂	N ♃ ♃ ♃		♉ ♍ ♑	D ♀ ♀ ♀	C ♄ ♄ ♄	N ☽ ☽ ☽	*The Earthly Trigon.*								
The Watery Triangular.	♋ ♏ ♓	D ♂ ♂ ♂	C ☽ ☽ ☽	N ♂ ♂ ♂		♊ ♎ ♒	D ♄ ♄ ♄	C ♃ ♃ ♃	N ☿ ☿ ☿	*The Airy Triplicity.*								

Fourthly, ſome of the ſignes are called moveable, other ſome fixed, and the third ſort mean or common; ſo termed or called, becauſe when the ☉ is in any of them, he beareth and holdeth the quality which is attributed unto them, as alſo becauſe that ſuch as have them in the Aſcendent of their Nativity, do for the moſt part participate of their qualities.

Signes moveable.				*Signes fixed.*				*Signes common.*			
♈	♋	♎	♑	♉	♌	♏	♒	♊	♍	♐	♓

Again, ſome of theſe ſignes are Orientall, ſome Meridionall, ſome Occidentall, and ſome Septentrional; which are ſo called, becauſe they have reſpect unto that part of the World: & further ſome be called diurnal or of the day, becauſe it maketh ſuch as have them in the Aſcendent of their Nativity more beautiful and pleaſant; the other are called nocturnall or of the night, becauſe they work the contrary: likewiſe the Maſculines are ſo named, becauſe they make the man more ſtrong and valiant, and the woman more manly; and the other which are called Feminine, make the man more effeminate and weak, and the woman more amiable, delicate and natural.

Finally, the ſignes are divided into four quarters, *viz.* into the *Spring*-time, as ♈, ♉, ♊; the *Summer*, ♋, ♌, ♍; the *Autumne* or *Harveſt*, ♎, ♏, ♐; and the *Winter* ♑, ♒, ♓.

Beſides the ſignes do notifie the qualities, diſpoſition, and vehement affections of the body and of the minde diverſly, as ♈, ♉, ♋, ♑, do ſignifie certain vices of the minde, ♈, ♉, ♌, ♑, Luxury and Incontinency, ♈, ♌, ♑, Wrath and Anger. Excellent Wits are ſignified by theſe, ♑, ♒, ♎, ♊, whereof ♑ & ♒ are the more excellent, and ♒ the more milde and plauſible, but loving truth; ♎ and ♍ in the Aſcendent, for the moſt part ſignifie Moderatours of Schools, when the parties that have them Horoſcopating at birth be made Scholars, otherwiſe they ſignifie a very fine and dextrous wit, apt for any employment.

Likewiſe they are divided according to the divers effects in mans body, as groſneſs or leanneſs, fairneſs, fruitfulneſs, and ſuch like. Signes of pulchritude are ♊, ♍, ♎, and the firſt half

of

of ♐, Indifferency of Fairneſs ♍, ♒, ♓, Deformity and Foulneſs ♉, ♋, and ♍.

Signes of Fruitfulneſs are ♋, ♏, and ♓, few children, or indifferency ♉, ♎, ♐, ♍, ♏, barren ſignes ♈, ♌, ♊, ♑.

Signes of humanity by reaſon and of good voice ♊, ♑, ♒, ♎, the firſt 15 degrees of ♐, mean voice ♈, ♉, ♌, ♍, and the laſt part of ♐: dumbe and wanting voice are ♋, ♏, ♓, which becauſe they are flegmatick, do deny the readineſs and quickneſs of the tongue.

Signes ſignifying fat bodies, are the firſt parts of ♈, ♉ and ♌, and the latter half of them ſignifieth leanneſs; the firſt 15 degrees of ♐, ♊, and ♏ do make ſlender bodies and weak, but the other part of them do declare ſtronger and more groſs bodies, ♑ and ♒ do give fleſhy bodies (as *Ptolomy* ſaith) and well-proportioned; ſignes of much infirmities are ♉, ♋, ♍, and ♒

The Natures and Properties of the 12 Signes *of the Zodiack.*

Natures and Complexions.

The ſecondary houſe of ♂, fiery hot and dry, cholerick of the oriental, diurnal, moveable, oblique, bitter, domeſticall, beſtiall, four-footed, having voice, luxurious, few children, ſickly, vicious, wanting members, ireful, commanding, writhen, beginning, groſſe and ſtrong, ending lean

Members and Infirmities.

Head, Face, Eyes, Eares, and the Infirmities of them; Leproſie, red Spots, Baldnes, little Beard, Tooth-ach, Fevers, of bloud, Puſhes or Wheals in the Face, ſmall Pox, Itch, Ring-worm, foul-evil, or Falling-ſickneſs: Apoplexies, Megrims, and ſuch other like Diſeaſes which

Elections, Kingdoms, Cities.

It is good to conferre with mighty men, and with rich men; beginne that whereof you would have a quick diſpatch when this ſigne aſcends, and is well fortified, it is good to diminiſh fleghme; of Kingdomes it hath dominion over *England*, *France*, *Germanie*, *Den-*

Natures and Complexions.	*Members and Infirmities.*	*Elections, Kingdoms, Cities.*
lean and weak; the viſage long, black eye-brows, a long neck, thick ſhoulders, the complexion dusky, browne or ſwartiſh; it preſents one of a dry body not exceeding in height.	which principally offend the head, eares, noſe, eyes, mouth & teeth. *Places.* Where ſheep or ſmall cattel do feed or uſe to be, ſandy or hilly grounds, &c.	*Denmark, Polonia, Swevia, Burgundie, Syria, Paleſtine, Sileſia* the higher. Of Cities, *Naples, Capua, Padua, Florence, Utrecht, Verona, Pergamo, Marſelles, Auguſta, Cæſarea, Ferrara, Ancona, &c.*

Earthy, cold and dry, melancholy, feminine, nocturnall, meridionall, fixt, oblique, ſharp, domeſtical, beſtial, four-footed, having voice, fruitful, luxurious, ſickly, vices or faults in ſome member cut off or broken, commanding, wreathed beginning, groſs and ſtrong, the end lean and weak, honeſt, religious, and chaſte women; it preſents one of a ſhort, but of a full ſtrong and well-ſet ſtature, an high fore-head, wide noſtrils, great mouth, a ſhort fat neck, ſhort arms, groſs

Neck, Throat, all Diſeaſes incident to thoſe parts, as Kings Evil, ſore Throats, Wens, Fluxes of Rheumes falling into the throat, Squincy and Impoſtumes in thoſe parts.

Places.

Stables where horſes are, low houſes, houſes where the implements of Cattel are laid up, paſture or feeding grounds where no houſes are neer, plain grounds, or where buſhes have been lately grub'd up, and wherein Wheat and Corn

Begin that which you would have continue, it is good to build, buy Oxen, for pleaſure and for Marriages. It hath under it *Ruſſia, Polonia* the great, *Sweth land* the North part, *Lorraigne, Campania, Helvetia, Rhetia, Franconia, Parthia, Perſia, Ireland, Cyclades*, the Iſland *Cyprus*, the Sea-towns of *Aſia* the leſs; Of Cities, *Bononia, Mantua, Tarentum, Panorme* in *Sicilie, Peruſium Caput Hiſtria, Brixi, Zurich, Lucerne, Nantz, Herbipolis, Carolſtade, Liepſig, Poſnania, Gueſna,*

Natures and Complexions.	*Members and Infirmities.*	*Elections, Kingdoms, Cities.*
groſs hands, hair black and much big buttocks, ſhort legs, ſlow to anger: but angred once hardly after ever friends.	Corn is ſowed, ſome little Trees not far off in houſes, cellars, low rooms.	*Gueſna, Novograde.*

Aëriall hot and moiſt, Sanguine, Maſculine, of the day *Septentrional* cõmon or double bodied, oblique winged, humane or reaſonable, barren, fair, commanding, ſweet, firſt part lean and weak, ending groſs and ſtrong; it preſents one of a ſtrait wel-ſet body, pretty tall, dark hair, bright quircing eyes, long arms, hands & feet, a large breaſt, of good ſpeech, wit and diſcourſe.	Shoulders, arms, hands, ſhoulder-bone, ſickneſs of thoſe members proceeding of Winde or corruption of bloud, vain diſturbances in the fancie. *Places.* Wainſcot-rooms, Plaiſtering & Walls of houſes, the Halls or where Play is uſed, Hils and Mountains, Barns, Storehouſes for Corn, Coffers, Cheſts, high places.	Good for Children to begin learning, but beware of winds and opening of the veins. It hath under it *Sardinia, Lumbardy* part, *England* part, *Flanders, Brabant*, the Dukedome of *Wertenburgh, Hircania, Armenia.* Of Cities, *London, Cordoba* in *Spain*, *Levain, Bruges* in *Flanders, Mentz, Bamberg, Hasford, Norimberg*, though ſome ſay under *Sagittarius.*

Watery, cold and moiſt, Flegmatick, Feminine of the Night, *Septentrionall*, moveable right reptilor creeping, dumb, little ſickly, many chil-	The Liver, the whole Breaſt, Ribs, Spleen, Paps, Infirmities of thoſe parts, Puſhes and Lepry, as in ♈. Impediment of the eyes, Ptiſick, Pleu-	Good to journey, and fit to take Electuaries, it is convenient to diminiſh Choler. It hath under its rule *Scotland, Granado, Burgundie* part,

Natures and Complexions.	*Members and Infirmities.*	*Elections, Kingdoms, Cities.*
♋ children, command-fault it, preſents generally one of a low and ſmal ſtature, the upper parts of more bignes then the lower, a round viſage: the firſt 15 degrees, the body more lean and ſpare, the latter degrees a more full body, a great belly; the hair blackiſh.	Pleuriſie, Cough, it ruleth over ſalt phlegme. *Places.* The Sea, great Rivers, Navigable Waters; in In-land Countreys; it notes places neere Rivers, Brooks, Springs, Wels, cellars in houſes, Waſh-houſes, Mariſh-grounds, Ditches with Ruſhes, &c.	part, *Holland, Zeland, Pruſſia, Colchis, Carthage*; of Cities, *Tunis, Conſtantinople, Venice, Genoa, Lucas, Piſa, York*, Saint *Andrews* in *Scotland, Lubeck, Magdeburg, Wittenburgh, Gorlick, Vincentia, Millain, &c.*
Houſe, of ☉ fiery hot, dry, Choler, *Septentrionall, Orientall*, broken, fixed, right, great, four-footed, having voice, ♌ barren, luxurious, ſtrong, vices, in members cut off, ireful, comanding, beſtial, crafty, beginning, groſs and ſtrong, end, lean and weak, honeſt, religious and chaſt women; it preſents one of more then a middle ſtature, having a great head and large eyes,	Heart, Stomach, Back, Sides, Breſts, Ribs; Infirmities of thoſe parts, ſorrow, vexations, feavers, of bloud, Puſhes in the face, Apoſthumes, peſtilent Feavers, the Jaundies. *Places.* Woods, Forreſts, Deſert places, ſteep, rockie places, unacceſſible places where any is, Caſtles, Forts, Parks, in Houſes where fire is	Begin that which you would have eſteemed and known, put not on new apparel, avoid Vomits. It hath under its dominion *Gallia togata*, the *Alps, Italy, Sicily, Apulia, Bohemia, Turkie* part, *Æmilia, Sabina, Phœnicia, Chaldea, Orchinia.* Of Cities. *Damaſco, Roma, Syracuſa, Lintz, Ravenna, Cremona, Pragus,*

Natures, Complexions Form, Shape.	*Members and Infirmities.*	*Elections, Kingdoms Cities.*
a larg luſty body, & ſtrong ful of mettle, couragious, thick, broad ſhoulders, a yellowiſh or hair of flaxen colour, a big great voice, a perſon of a generous diſpoſition.	is kept neer a chimney.	*Confluente*, *Crimiſium*, *Briſtol*.

The principall Houſe of ♀ earthy, cold and dry, Melancholy, feminine, of the night, *Septentrionall*, common, moiſt, barren, fair, commanding, ſharp, or cruell, great, broken, of an equall and good proportion, the body ſomewhat ſubtile and ſpare, the nature betwixt long and ſhort, the complexion tending to a brown or dark ruddineſs, ſometimes to a ſwart meagerneſs, great eyes, much hair, and it black or very dark; it doth for the moſt part produce wits wholly for their own ends.

Belly, Stones, Bowels and Sickneſſe of thoſe parts, as Winde, Collick, ſtopping or Melancholy matter in the ſmall guts, belly-ake, Wormes, Ulcers in the bowels.

Places.

It ſignifies a place where Books ſtand, a place where cheeſe & butter is preſerved and ſtored, a Dairy-houſe, Granaries, Malt-houſes, Hayricks, or of Barley, Wheat, or Peaſe, a Cloſet, Corn-fields.

Send Children to ſchool, ſeek the love of Virgins, but evill to mary, for the woman then married will have few or no children; It hath *Achaia*, *Greece*, *Creet*, *Croacia*, *Carinthia*, *Artheſina* the Dukedome of *Athens*, *Meſopotamia*, *Babylon*, *Aſſyria*, *Gallia*, *Comata* part, *Rhene* part, *Sileſia* lower. Of Cities: *Hieruſalem*, *Corinth*, *Rhodes*, *Papia*, *Sigina*, *Brundſium*, *Aretium*, *Tholoſe*, *Lyons*, *Paris*, *Baſil*, *Heidelberg*, *Exphord*, *Wratiſlaw*.

Natures, Complexions Form, Shape.	*Members and Infirmities.*	*Elections, Kingdoms, Cities.*
The principall house of ♀, aery, hot and moist, sanguine, masculine, of the day, Meridional, Occidental, moveable, humane, having voice, few children, fair, obedient, dark, of equall and good proportion; the 2d half of ♎, & first of ♏, is called of Authours *via combusta*. It personates a well framed body, delicate & streight, round visage, and well-favoured, hair of a light brown, but sometimes black, a cheerful wel-spoken soul, cherry-cheeks, and lovely like the proportion of the body, inclining to talnesse and slendernesse.	Loines or haunches, reins, navil, thighes, bladder, buttock, inferiour parts of the belly, and the sicknesse of them, pains in the back-bone, darknesse of sight, retention of Urine, Ejection, Fluxes of bloud through the lower parts, gravell, or heat in the Kidneys, bloud corrupted. *Places.* In the fields it represents ground neer Winde-mils, or some stragling Barn, or Out-house, or Saw-pits, sides of Hils, or top of Mountains, sandy & gravelly fields, the upper rooms in houses, Chambers, Garrets, one Chamber within another.	Good to journey, use no Venery, buy, sel; good to diminish Melancholy. It hath *Austria, Alsatia, Livonia, Sabaudia, Delphinat, Thusia, Bactriana, Caspia, Sezes, Thebaida, Orsim, Trogloditica, Gundgavia.* Of Cities: *Lisbone, Cajetum, Laudam, Suestam, Placentia, Felkirth, Friburge, Argemine, Spurs, Franckford* at *Mena, Wimpina, Heilbrun, Frisinge, Mosphachium, Landshaett, Vienna* in *Austria, Antwerpe.*
The chief house of ♂, watery, cold and moist, Phlegmatick, Feminine, of the night, Meridionall, fixt,	Privy parts, stones, bladder, arse, & their infirmities, as: Running of the Reins, the French Pox, stone,	It hath *Norway, Bavaria* the upper, *Cappadocia, Idumea, Mauritania, Fez, Gothulia, Catalonia.*

Of

Natures, Complexions Shape, Form.	*Members and Infirmities.*	*Elections, Kingdoms, Cities.*
fixt, ſickly, fruitful, vicious, indifferent fair, ſtrong, irefull, ſalt, obedient, of a diverſe proportion of the body, beginning lean and weak, end ſtrong & groſs, joy of ♂; it repreſents one of ſomewhat a ſhortſtature, but the compoſure of the body full and well-ſet, ſad hair, a dark ſallow complexion, a ſhort neck, of reſervedthoughts, falſe, and deceitfull.	ſtone, or gravel, ruptures, all Hernias, the Canker, Fiſtuloes, Emerods, from 21 to 24 degrees, Impediments of the eyes. *Places.* Gardens, Orchards, Vineyards, ruinous houſes neer waters, muddy, moriſh grounds, ſtinking Lakes, Quagmires, Sinks, Kitchin or Larder, Waſhhouſe.	Of Cities: *Algiers*, *Valencia* in *Spain*, *Trabezond*, *Urbine*, *Peſtorium*, *Aquilegia*, *Camerinum*, *Tarviſium*, *Forum Julium*, *Vienna*, *Alchſtade*, *Monacum*, *Gaunt*, *Franckford* upon *Odor*; begin no good thing at all, becauſe it is a ſigne of falſnes and deceit and lying, good to uſe Drugs in Potions for Phyſick.

The chief houſe of ♃, fiery, hot and dry, cholerick, Maſculine of the day, Meridional, Triplicit, Orientall, common, great, humane, double-bodied, the firſt part faire, the other beſtiall; four-footed domeſticall, having voice, few children weak, bitter, ingenious, crafty, obedient, joy of ♃. It	The thighes or haunches, and the ſickneſſe of them, hot Feavers, deſperate fals from beaſts, deprivation of members, Fiſtulaes, a full body and too much bloud; from the 15 to the 18th. degree. Impediments of the eyes. *Places.* A Stable or houſe where	Uſe exerciſe of the body, as ſhooting, confer with Lawyers about thy buſineſſe, it is good to diminiſh Phlegme. It hath *Spain*, *Dalmatia*, *Sclavonia*, *Hungarie*, *Moravia*, *Miſnia*, *Altica*, *Thirroma*, *Arabia* the Happy. Of Cities, *Toledo*, *Veleteras*, *Mutina*, *Narbon*, *Avinion*, *Colonia*, *Agrippina*,

Natures, Complexions Form, Shape.	*Members and Infirmities.*	*Elections, Kingdoms, Cities.*
It represents a well-proportioned body, streight, strongly compacted, the stature above the middle size, an evill visage, the haire brown, but for the most part falling off before forty yeeres of age.	where usually four-footed beasts are kept, such as Horses or Cows. In the fields it represents Hils or Grounds that rise a little above the other. In houses, upper rooms, neer the fire.	*Stadgard, Rottenburg Judenburg, Buda, Gascovia.*

Chief House of ♄ earthy, cold, and dry, Melancholy, Feminine, of the night, T^ri^plicity, Meridionall, moveable, oblique, sharp, or cruell, domesticall, bestiall, four-footed, few Children, luxurious, sickly, vicious, dark, broken, obedient, little wreathed or crooked, of mean fairnes. It presents a body, but of little stature, dry and lean, so the face lean and thin, much hair, and it black, the colour wan and obscure, or pale,

The Knees, and the diseases of that part, Pusshes in the face, Lepry, as in ♈, &c. the Scab, loss of speech, Surdity, dimnesse and obscurity of sight, from the two and twentieth to the five and twentieth degree. Impediments of the eyes: Quartane Agues, Melancholy, Issues, Sciatica, &c. all Diseases incident to the above recited places, either by strains or fractures.

Places.

It shews such a place where

Converse with old men, it is good to till ground, plant Vineyards, or sowe Seeds, and to make Gardens. It hath under it *Macedonia, Illiria, Thracia, Bosina, Albania, Bulgaria, Greece* part, *Muscovia Lituania, Saxony, Hassia, Thuringia, Marchia, Stiria, Orchades, India, Ariana, Gedrosia, Oxford, Mechlin, Julianum, Berga, Gaunt* at *Some, Vilna, Braudenburge, Augusta Vindelicorum, Constance, Derthona, Faventia.*

It

Natures, Complexions Shape, Form.	*Members and Infirmities.*	*Elections, Kingdoms, Cities.*
pale, ſmall breaſt & long neck, a diſproportioned body.	where tools for huſbandry, or old wood is laid up, dark places neer the ground, or threſhold.	

Aeriall, hot and moiſt, Sanguine, Maſculine, of the day, Meridionall, Triplicity, Occidentall, fixed, oblique, rationable, having voice, humane, few children, fair, obedient, ſweet, ſtrong, honeſt, religious, alſo honeſt women and chaſte, joy of ♄; it perſonates one of a wel-ſhapen body, a middle ſtature, fair viſage or complexion, a whitiſh bright hair, unleſs ♄ be in ♈ or ♒, or ♉, then the party is black in hair; otherwiſe of a cleer amiable colour, the body handſome, yet more lovely then curious.

The Legs, Ancles, and all diſeaſes incident to thoſe parts, as lameneſſe in the joynts, tumours in the legs, the latter degree of the ſigne denote weak ſight.

Places.

Hilly and uneven Places, Places new digged, or where Quarries of ſtone are, or any Minerals have bin digged up; in houſes it ſignifieth the roofs, eaves, or upper parts; Vineyards, or neer ſome little Spring or Conduit-head.

It is good to lay foundrtions of houſes, Cities, or Buildings, plant trees, or Vineyards, good to diminiſh melancholy. It hath *Amazonia, Sarmatia, Tartarie* the great, *Valachia*, *Muſcovia*, *Swethland* South part, *Weſt-Phalia*, ♒ *Moſel, Piemont, Bavaria* part, *Æthiopia, Oxiana*, *Sogdiana, Media*, *Arabia* Deſert and ſtony.

Of Cities.

Breme, Hamburough, Trent, Mountferate, Piſaurum, Saltzburgh, Ingolſtade.

Watery

Natures, Complexions Form, Shape.

Watery, cold and moiſt, Phlegmatick, Feminine, of the night, Meridionall Triplicity *Septentrionall*, common, oblique, ſalt, vicious, foule, wreathed or crooked, dumbe, fruitfull, luxurious, ſickly, little broken, wanting members, meanly fair, obedient, of body diverſly proportioned; it perſonates one of a ſhort ſtature, il-compoſed, not very decent, a good large face, paliſh complexion, thickiſh ſhoulders, fat and plump in all parts, not very ſtreight, but incurvating ſomewhat with the head.

Members and Infirmities.

The feet, the heels, and the ſickneſſes or diſeaſes of thoſe parts, as the Gowt, and all lameneſſe and Aches incident to thoſe members, and ſo generally ſalt Phlegme, Scabs, Itch, Botches, breakings out, boyls and ulcers proceeding from bloud putrified, Palſie, Cough and imperfection in the Lungs, cold and moiſt diſeaſes.

When any of theſe ſignes be in the ſixth Houſe (which is the Houſe of ſickneſſe) & either the Moon or Lord of the Aſcendent or part of Fortune are afflicted in that Signe and Houſe, the diſeaſe is certainly of the ſign and Planet.

Elections, Kingdoms, Cities.

Good to diminiſh. Choler, fiſh-nets are fitly exerciſed, take drugs or Phyſick in Pils. It hath *Cilicia*, *Calabria*, *Portugall*, *Galitia*, *Normandy*, *Phaſania*, *Naſamonia* in *Lybia*, *Garamates*, *Lydia*, *Pamphylia*, *Ægypt* the higher.

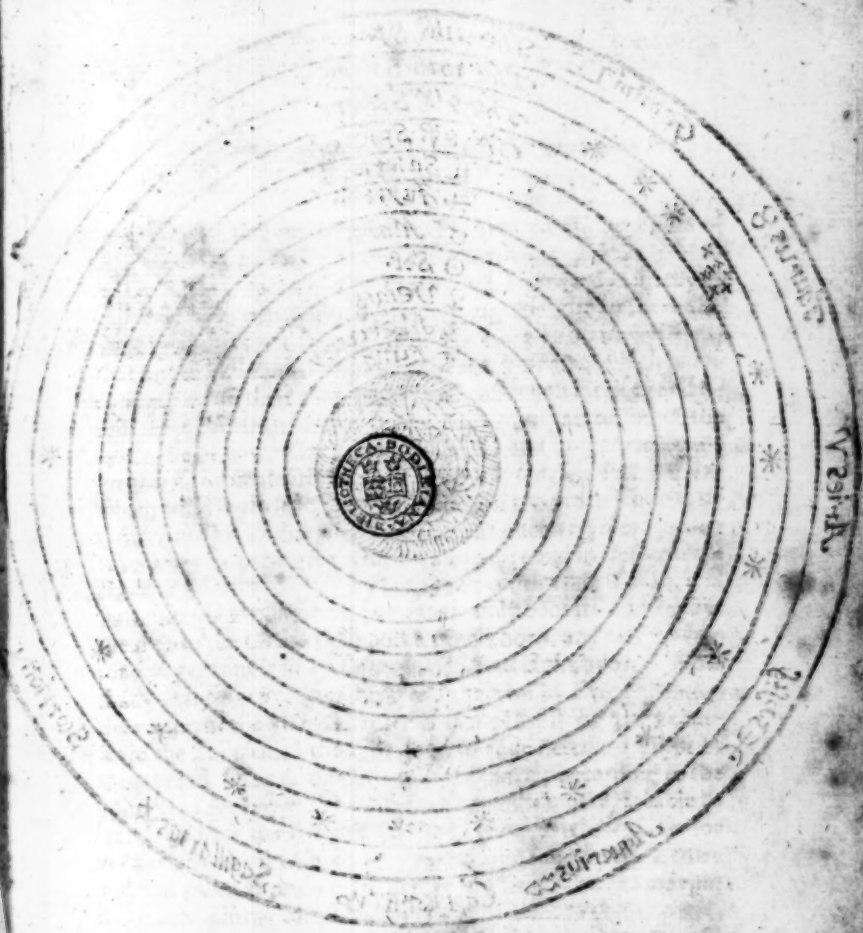
Cities.

Alexandria, *Hiſpalis*, *Compoſtella*, *Parentium*, *Rhemes*, *Worms*, *Ratisbone*.

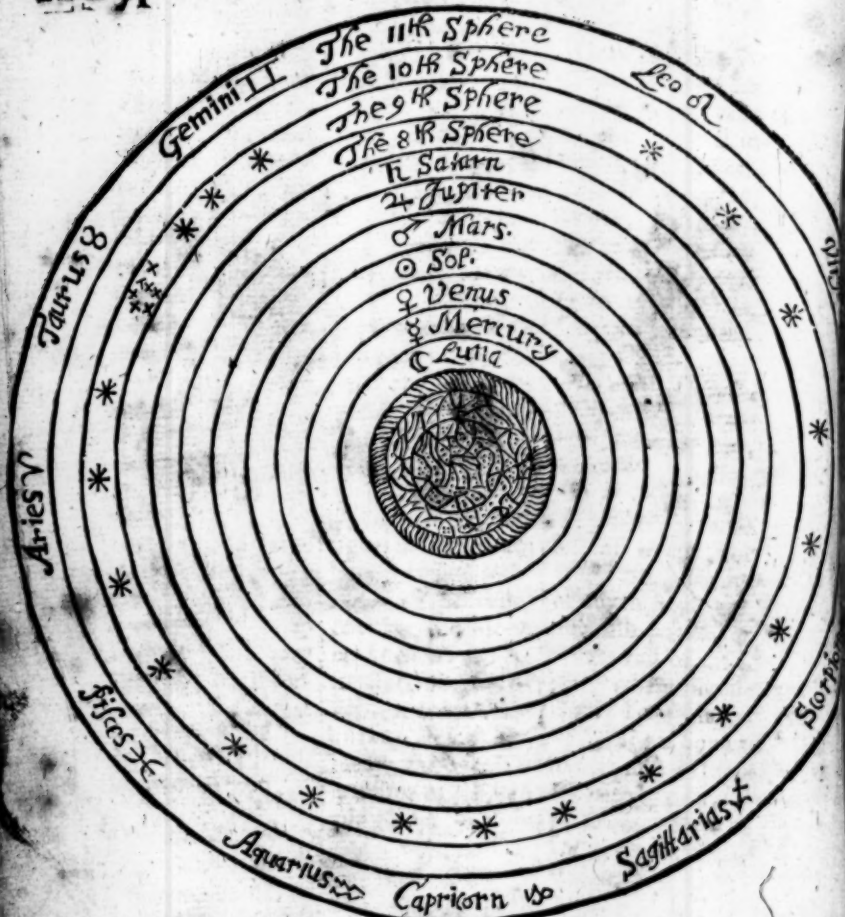
Places.

It preſents grounds full of water, or where many Springs or much fowle are, alſo fiſh-ponds, or Rivers full of fiſh, places where Hermitages have been, Moats about houſes, Water-mils, in houſes neer the water as to ſome Well or pump, or where water ſtands.

CHAP.


Aries
Taurus

A Type of the Heavens according to *Ptolomie*.



Place this Type of the Heavens page 15.

CHAP. II.

Of the Planets together with their Movings and Qualities.

NOw we have ſufficiently treated of the ſignes of the Zodiack and their diviſions, it reſteth to ſpeak of the *Planets*, and afterward as briefly as may be, to declare the dignities they have in the ſame ſignes. It is therefore to be underſtood, that under the Zodiack there be ſeven Planets, which move continually of their own proper and continuall motion, and finiſh their courſes in divers ſpaces and times, according to the ſwiftneſſe or ſlowneſſe of their motion, and according to the greatneſſe or ſmalneſſe of their Orbe or Circle. For *Saturne* which is the higheſt of them all, and hath the greateſt circle, finiſheth not his Zodiacal perambulation under 30 years: *Jupiter* is 12 years in pacing it: *Mars* walks the round in two yeares: the *Sun*, *Venus* and *Mercury* keep their courſes much alike, and finiſh their Revolution in 365 dayes, and about ſix houres: but the man in the *Moon* rides poſt with his horn, and as if it were for a wager runs it in 27 dayes, and about eight houres. Now that you may better apprehend and conceive by Demonſtration the reaſon of the Planets ſwifter or ſlower finiſhing their courſes in the Zodiack, I thought good to adde hereunto a type of the ſeverall Spheres or Orbs of the Planets, according to the opinion of *Ptolomy*, which in my judgement is moſt agreeable to truth: as for *Copernicus* his Scheme (though it beſt makes for verification of his *Phænomena's*) yet making the Sun the Centre, and the earth as it were an Erraticall Planet alwayes moving about him, is in my opinion altogether abſonant to the Scripture, which for both tels us that the one viz. ☉ continually riſes and ſets, and but once ſtood ſtill by the appointment of the Lord in the dayes of *Joſhua*, but for the earth he hath ſet it upon her foun-

foundations, for that it ſhall never move ; take therefore for manifeſtation of the former ſeverall motions this type which follows: and being unfolded exactly , repreſents the whole frame of the Heavens.

Having thus declared their ſeverall motions, we will proceed and ſhew their diverſe qualities and natures , according to which they produce ſundry effects in this inferiour Globe of the earth ; for diſcovery whereof, we will begin with *Saturn*, becauſe he is the higheſt above all the other,and ſo orderly proceed with the reſt as they ſtand.

♄ *Saturn* is cold and dry, Melancholick, an enemy and deſtroyer of the nature and life of man, of the day, Maſculine , evill and the greateſt misfortune.

♃ *Jupiter* is hot and moiſt , ſanguine , a friend and preſerver of the life and nature of Man maſculine of the day, and is termed the greateſt fortune.

♂ *Mars* is immoderately hot and dry , Cholerick , Maſculine (though ſome ſay otherwiſe) of the night, evill , and the leſſe misfortune.

☉ *Sun* is moderately hot and dry, Maſculine of the day, fortunate by aſpect, infortunate by corporall conjunction.

♀ *Venus* is cold and moiſt, temperate, Phlegmatick, Feminine, of the night, of good nature, and is called the leſſer fortune.

☿ *Mercury* in all things is common and variable , he is good with good, and evill with evill , with the Maſculine he is Maſculine, with the Feminines Feminine, hot with hot, moiſt with moiſt, &c,

☽ The *Moon* likewiſe is cold and moiſt : and albeit ſhe do heat a little, yet ſhe doth moiſten more, but changeth her nature and quality, according to the quarters, like as the Sun doth throughout the ſignes of the Zodiack, and the quarters and parts of the year; ſhe is alſo Feminine, of the night, and Phlegmatick , and ſendeth unto us the vertue and impreſſion of all the other Planets : for all the influences of the ſuperiour bodies , paſſing through her Circle , are by her proximity to the earth derived unto us. But theſe things ſhall be more particularly declared in the

the Table following, wherein at an inſtant you may finde the natures and complexions of every Planet, his properties, and Magiſtery or gifts, and men with their form and ſhape, as it is extant in Authours: alſo the members and diſeaſes over which he ruleth, with his *Colours*, *Metals*, *Savours*, *&c.* all which is neceſſarily to be underſtood and known before we enter to judge of a Figure.

The *Head* of the *Dragon* is in all points like to *Mercury*, good with good Planets, and evil with evil: for being joyned with good Planets, he doth increaſe their goodneſſe, and with the evil their malice; in nature he participates with *Jupiter* and *Venus*. ☊

The *Taile* of the *Dragon* is contrary to the Head, for he is evil with good, and good with evil, for that he doth diminiſh the malice of the evil Planets, and in like manner doth hinder and let the goodneſſe of the good: he is of the nature of *Saturn* and *Mars*. ☋

Here followeth the Table of the Natures, &c.

Natures, Complexions, Form, and Shape, &c.	*Men, properties, gifts, and Magiſtery.*	*Members, and Diſeaſes.*	*Colours, metals, Savours, ſtones, Herbs.*
Cold and dry, Melancholick, earthy, Maſculine of the day, greateſt misfortune, malevolent, deſtroyer of life, ſlow in effects, ponderous, weighty, terrible in all Aſpects, black, & croceall in colour,	He ſignifieth old men, fathers, Grandfathers, & ſuch like, husbandmen, beggers, Jews, Moores, diggers for metalls or ſtones, Potters, Curriers, ſink-cleanſers, & all ſuch baſe trades obſtinate in opinion,	Right eare, ſpleen, bladder, teeth, bones and infirmities of the quartanall diſeaſes, cold and dry, Lepry, morphew, canker, black choler, Rheumes, Conſumption of lights, *Iliaca paſſio*, black	Black, Pale, or Wan, Aſhy, Lead, the Load ſtone, the droſ of all metalls, as alſo the duſt and rubbiſh of every thing, ſower, bitter, ſharp; he hath the *Saphir*, the *Lapis Lazuli*, all black, ugly, country, ſtones ♄

Natures, Complexions, Form, and Shape, &c.	*Men, properties, rights and Magistery.*	*Members, and Diseases.*	*Colours, metals, Savours, stones, Herbs, &c.*
lour, eyes alwayes fixt on the earth, lean, crooked, small eyes, thinne beard: for the most part he represents one of a middle stature, having a black, swart colour: and haire of the same hue, or very sad, and ♄ it hard; thick lips and nose, a lumpish, unpleasant countenance, inclining with his head forward, his shoulders thick, and many times crooked, his face, lean, and he alwayes musing, full of envy, implacable, fearful, many times hitting one foot against	nion, laborious, of deep cogitation, covetous, envious, solitary, mournfull, of few words, ravenous, deceivers, superstitious, of deep memory, experience & knowledge of many things, Possessions, buildings, tillage, inheritances: it causeth imprisonments, and secret enemies. *Places.* He delights in deserts, woods, obscure, valleyes, Caves, dens, or holes, Mountains, & Church-yards, ruinous buildings, colemines sinks, dirty, or stink-	Jaundise, vain desire of going to stool, trembling Palsies, loosnes of the belly, long sickness, Dropsie, Coughs, the hand and foot gowt, Apoplexie, too much Flux of the Hemorrhoids, Ruptures if in ♏ or ♌, in any ill aspect with *Venus*. *Countreys.* Late Authours say, he ruleth over *Bavaria*, *Saxony*, *Stiria*, *Romandiola*, *Ravenna*, *Constantia*, and *Ingolstade*; his friends are ♃, ☉, and ☿, his enemies ♂ and ♀.	notpolishable; he governeth Beares-foot, Star-wort, Woolf-bane, Hemlock, Fern Hellebore the white & black, Henbane, Vervin, Mandrake, Poppy, Mos, Night-shade, by the winde *Angelica*, Sage Box, Tutsan, Orage, or golden Herbe, Spinage, Shepherds purse, Cummin, horse tail, Fumitory of Plants and Trees: Tamarisk, Savine, Sene, Capers, Rue, or Herbgrace, Polibody, Willow, or Sallow-tree, Yew-tree, Hemp, Cypres-tree, Fine-tree, &c.

Natures, Complexions, Form, and Shape, &c.	*Men, properties, rights and Magistery.*	*Members, and Diseases.*	*Colours, metals, Savours, stones, Herbs, &c.*	♄
gainst another, a sordid, covetous man, wholly aiming at his own ends.	stinking, muddy places, wels and houses of Offices, &c.			
Hot & moist, aery, sanguine, the greatest fortune, Masculine, diurnal, tēperate, good in all Aspects. *Jupiter* presents a man of comly stature, full-fac'd, ful-ey'd, a sanguine cōplexion, or mixed with white and red, usually his beard is of a flaxen or sandy, flaxen colour, sometimes also whē ♃ is combust, very sad or black, his hair gently curls (if he be in a fiery Signe) a person comely, and some-	Noblemen, Bishops, Judges, Lawyers, honest men, just, true, benevolent, liberal, milde, godly, shame-fac'd, faithful, magnanimous, religious, Dignities, Spirituall Offices, Principalities, Offices in Law, wise in his actions, grave, rich men, honourable, and happy. *Places.* He delighteth in or neer Altars of Church es, in publique Con-	The Lungs, Ribs, Liver, Grisles, Pulses, seeds, Arteries, left eare, and infirmities of these parts, inflammations of the Lungs, Apoplexies, pleurisies, diseases of bloud, wind inesse, Squincies, wringing at the heart, the Cramp, amazednes, inflammations of the, liver, headach, passions of the backbone, and such Diseases as come of bloud infected. *Countreys.* He ruleth o-	Sea-green, or Blew, Brown, Purple, yellow Green, Ashcolour, Tyn; he governeth the sweet or well-sented odours; or that odour which in smell is no way extream or offensive. *Amethist*, the *Smaragde* or *Emerald*, *Topaz*, *Hyacimb*, *Cristall*, *Bezoar*, *Marble*, and that which we in *England* call the Freestone. Cloves, and Clove-Gilly-flowers, Mace, Nutmeg, Sugar, the Strawberry,	♃

Natures, Complexions, Form, and Shape, &c.	*Men, properties, rights and Magistery.*	*Members, and Diseases.*	*Colours, metals, Savours, stones, Herbs, &c.*
somewhat fat, (if *Jupiter* be in moist signs) fleshy, (if in aery signs) big and strong, (if in earthy signes) a man usually wel descended; but ♃ if he be Signifi cator of an ordinary clown, as he may be, then is he of more humanity then usually in such kinde of men.	Conventions, Synods, Convocations in places neat, sweet, in Ward robes, Courts of Justice, Oratories.	ver *Babylon*, *Persia*, *Hungaria*, *Spain*, and *Cullen*. All the Planets except ♂, are friends unto ♃.	berry, the herb Balsam, Betony, Centory, Flax, Arsmart Fumitory, Lũg wort, Pimpernel, Walwort, Organy, or Wilde Majorame, Rubarb, Self-heal Borage, Bugloss, Wheat, Violets, Larkwort, Bazil, Liverwort, Mynth, Mastick, the Dazy, Feverfew and Saffron, &c.
Hot and dry, fiery, cholerick the lesse misfortune, Masculine of the night, intemperate, envy to mans nature, hurtful by ☌, □, ☍; a martial man is many times fulfaced with a ♂	All Souldiers from the Generall to the common man. Brawlers, contumelious and seditious persons, Conjurers, Quarrellers, Thieves, Drunkards. Their Magistery	Gall, Reins, Veins, & their diseases, sharp Fevers, the tertian and quotidian Fever, Plague, Apostumes, Yellow Jaundies, Ulcers, red Choler, burning diseases, Madnesse	He delighteth in red colour, or yellow, fiery and shining like Saffron, Iron, *Antimony*, *Arse-nike*, *Brimstone*, *Ocre*, bitter, sharp, & such as burne the the tongue, *Adamant*,

Natures, Complexions, Shape, and Form, &c.	*Men, properties, rights and Magiſtery.*	*Members, and Diſeaſes.*	*Colours, metals, Savours, ſtones, Herbs, &c.*
lively, high colour like Sunburnt, or like raw tanned leather, fierce countenance, his eyes ſparkling or ſharp, his haire both of head and beard reddiſh, but herein vary according to the ſigne, in fiery ſigns, and aery; where ♂ fals to be with fixed Stars of his own nature, there he ſhews a deep, ſandy, red colour, but in watry ſigns with Stars of his own nature: he is of a flaxe niſh or whitiſh bright hair: if in earthly ſigns the hair is like a ſadbrown or of a ſad Cheſnut-colour; he is ſtrong, well ſet, &c.	ſtery is in fiery works or Iron; phyſicians Chyrurgions, *Turks*, irefull, cruell, violent, bold, wicked, ſhameles, waylayers, given to Rapines, Tyrants, raſh, prodigall, Gunmakers, Cutlers, a melter of metals, malicious, an Alchymiſt, valiantly doing all things which pertain to fire. *Places.* Smiths, ſhops, furnaces, ſlaughter houſes, places where brick or Charcoals are burn'd, or have beene burned, Chymnies, &c.	neſſe, foul tetters in the face, Puſhes, Carbuncles, ſwellings, ſharp diſeaſes in the skin, fall from high, morphew, red wounds, in danger of 4footed beaſts, torments by force of cruel death by ſword, Iron or fire: the Megrim, Fiſtulaes and like diſeaſes, hot & dry. *Countreys.* *Saromatia, Lumbardy, Batavia, Ferraria, Gothland*, and the third Climate; he hath only ♀ for his friend: all the other Planets are enemies to him.	*damant, Loadſtone, Bloudſtone, Jaſper, Touch-ſtone, red Lead*, or *Vermilion*: Nettle, all manner of Thiſtles, Devils-milk, or petty Spurge, the white and red Brambles, Ling-wort, Onions, Garlick, Scamony, Muſtard-ſeed, Pepper, Ginger, Leeks, Ditander, Horehoũd red Sanders, Radiſh, *Caſtoreum, Aſſarum Carduus benedictus, Cantharides, Tamarindes, Hemlock* all trees which are prickly, as the Thorne, Cheſnut, &c. ♂

Natures, Complexions, Shape, and Form, &c.	*Men, properties Magistery, or Gifts.*	*Members, and Diseases.*	*Colours, metals, Savours, stones, Herbs, &c.*
Hot, and dry, Cholerick, temperate, fortunate by ✶ and △, infortunate by ♂, □, ☍: Masculine, diurnal, faire, croceall, crispe hair, bald, of a faire colour, strong, secret, honest. ☉ doth generally denote one of an obscure, white colour mixed with red; a round face, & short chinne, a faire stature, & one of a comely body: his colour sometime betwixt yellow and black, but for the most part more sanguine then other wayes: a bold man and resolute, his haire cur-	Kings, Princes, Dukes, Marquesses, Earls, &c. Magnanimous, industrious, provident, ambitious; laborers, of gold, valiant, secret, honest, quiet, thoughtful, it giveth long life, & a healthful body, a sincere and very good minde, Princely dignities, & riches more then another Planet, Courtiers, famous Magistrateship, Lovers, desirous of honours. *Places.* Houses, Courts of Princes, Palaces, Theaters, all	The sight, sinews, heart, right side and eye; infirmities of those parts, Cramps, diseases in the eyes; swouning, red choller, diseases of the mouth, rheumes, fluxes of the eyes, Cathars, Comestiõ of flesh in the mouth, cold stomach and liver, Fistulaes, Pushes in the Matrix and interiour parts: also he hath the brain, sinews, right eyes of a man, left of the woman. *Countreys.* *Italy, Sicilia, Bohemia, Phœnicia, Chaldea,* and	He ruleth yellow, the colour of gold, the scarlet or cleer red, some say Purple; Gold. In Savours he likes a mixture of sower and sweet together or the aromaticall Savour being a little bitter and stiptical, but withall Confortation, and a litle sharp. Amõgst stones the *Hyacinth, Chrysolite, Adamant, Carbuncle,* the *Etites* stone found in the Eagles Nests, the *Rubie; Saffron,* the *Lawrell,* the *Pomecitron,* the *Vine, Ennula,* St. *Johns Wort, Amber, Musk, Ginger, Balm, Marigold,*

Natures, Complexions, Shape, and Form, &c.	*Men, properties, Magistery, or Gifts.*	*Members, and Diseases.*	*Colours, metals, Savours, stones, Herbs, &c.*	
curling, he hath a cleer voice, & great head, his teeth somwhat distort or obliquely set, of slow speech, but of a composed judgement.	al magnificent structures being cleer and decent, Halls, dining-rooms.	and the fourth Climate; his Friends are all the Planets except ♄, who is his enemy.	*rigold, Rosemary, Rosa-solis, Cynamon, Celendine, Eyebright, Piony, Barley, Cynque foil, Spikenard, Lignum Aloes, Arsenick*; Of Trees, the *Ash, Palm, Laurel-tree, Myrrh-tree, Frankincense*, the *Cedar Heliotropion*, the *Orange*, & *Lemon-tree, &c.*	☉
Cold & moist, Phlegmatick; temperate, the lesser fortune, Feminine, of the night, fatness, good in all aspects, effeminate; *Venus* shews one of a goodly & fair round visage, a full eye, little browes, red	Gentle Lovers of delights, affable, trim and neat, pittifull, Singers, young women, Musicians, loving all ornaments, lapidaries, Embroyderers, & such like, luxurious, given to Idleness and Pleasures, it also	The Matrix, Reins, Genitals, Pappes, Throat, Loins, Buttocks, Sperm, Liver, Gomorrhes, diseases of the Stomach and Liver, and Genitalls through cold and moist humours, also it ruleth over the	White, or milkie-coloured with a little green Copper, Brasse, or Latten ware, sweet moist, odoriferous *Cornelian*, the Ski-coloured, *Saphyre*, white and red *Corall, Margasite, Alablaster, Beryll, Chrysolite*,	♀

Natures, Complexions, Form, and Shape, &c.	*Men, properties, Magistery, or Gifts.*	*Members, and Diseases.*	*Colours, metals, Savours, stones, Herbs, &c.*
red lips, and cherry cheek, with some litle dimples therein, the nether lip somewhat bigger then the upper, a neat and well ordered body, streight, but of mean stature, the haire of a lovely colour, (but for the most part, according to the signe) in some it is black, in others a light brown, a soft, smooth haire. He is affable, merry, and wholly delighteth in curiosities.	also signifies Mother, Wife, Damsels, Concubines, young men, Cooks, kinswomen by bloud, Poets, Painters, Gifts of Women & friends wedlock and Dowry, Ornaments & precious things, and lusts. *Places.* Gardens, fountains, Bride-chambers, fair lodgings, beds, hangings, dancing-Schools, Ward-robes.	the smelling passions of the Matrix, suffocations, the French Scab, the pissing-evil, flux of the stomack, coldness thereof. *Countreys.* *Arabia, Austria, Campana, Vienna, Polonia* the greater, *Turing, Parthia, Media, Cyprus,* & the fixt Climate; her friends are all the Planets except ♄.	*lite*, the *Lilly* white and yellow, the *Lilly* of the Valley, and of the Water, the *Satyrion*, or *Cuckoo-pintle, Maiden-hair, Violet*, the white and yellow *Daffadil*; *Sweet Apples*, the white *Rose* and the *Fig*, the white *Sycamore*, *Olive*, sweet *Oranges*, *Mugwort*, *Sanicle*, *Vervin*, *Walnuts*, *Almonds*, *Civet* or *Musk*, *Plums*, *Raisins*, *Peach*, *Apricock*, *Amber*, *Valerian*, *Millet*, *Coriander*, *&c.*

♀

Of

Natures, Complexions, Shape, and Form, &c.	*Men, properties Magiſtery, or Gifts.*	*Members, and Diſeaſes.*	*Colours, metals, Savours, ſtones, Herbs, &c.*
Of mutable nature, good with good, & bad with bad Planets, and ſo he is maſculine with maſculine, or feminine with feminine, fortunate or infortunate, hot or cold: moiſt or dry according to the Planet, to whom he is joyned; but of his own nature cold & dry. ☿ perſonates one of a tall ſtature, long viſage, lean, his haire black, his forehead high, black, or grey eyes, a thinne long and ſharp noſe, a thinne ſpare beard of an aburn ſad colour next to black,	Mathematicks Rhetorick, Philoſophy, curioſity in Writing, Diviners, new arts, wiſe, ingenious, way ward, wavering, violent, not ſeldome mournfull, inconſtant buyers, proud, Arithmeticians, Merchants, Inventors of ſubtle arts, alſo he ſignifieth leſſer brothers, ſervants, Scribes, Gravers, ingenious workmen in every thing, wiſe, crafty, inſtable, honeſt labour Divinations, journeys. *Places.* Tradeſmens ſhops,	The memory, tongue, Phantaſie, brain, ſpirits, imaginations, hand, fingers, gall, bones, thighes, ſinews of the brain, it hath ſickneſſes of too much abundance of good bloud infecting the brain, deprivation of common ſenſe, Lethargie, doting Stammering, impediment of the tongue, hoarſeneſs, the falling ſicknes, Coughs, abundance of ſpittle, ſtopping of the gall, vomit, Cathars, abundance of humours in the head, and all melancholy diſeaſes.	Mixed & new colours, the grey mixed with Sky-colour, ſuch as is on the neck of the ſtockdove, Linſie-woolſie colours, or conſiſting of many Colours mixed in one. Quick-ſilver, Savours variable and mixt. Milſtone, Marchaſite, or fire-ſtone, the *Achates*, *Topaz*, *Vitriol*, all Stones of divers Colours. Beans, three-leafed graſſe, Filberd-tree & Nut, the Elder tree, Adders-tongue, Dragon-wort, ſug-wort, Aniſeeds, two-peny graſſe, Cubebs, Marjoram.

Natures, Complexions, Form, and Shape, &c.	*Men, properties, rights and Magistery.*	*Members, and Diseases.*	*Colours, metals, Savours, stones, Herbs, &c.*
black, slender of body, small legs, a prattling busie fellow, & in walking, he goes nimbly and alwayes would be deemed to be full of action.	shops, markets Fairs, Schools, common-hals, Bowling-Allies, Ordinaries, Tennis-Courts.	*Countreys.* He hath *Gracia, Flanders, Ægypt, Paris.* His friends are ♄, ♃, ♀, his enemies all the other Planets.	ram, what herbs are used for the Muses, and Divination, as Vervin the reed, of Drugs, *Treacle, Hiera Diambra.*
Cold & moist, Phlegmaticke, femininеof the night, watery, fortunate by ✶ and △, infortunate by ♂, □, ☍; obliquity or crookednesse of the countenance, it seemeth to increase moisture with a little heat. ☽ in the generall, personates one havinga round visage, & full-faced, inwhose cõplexion you may	Thoughtful, unstable, vagabonds, fearfull, faint-hearted, prodigal, Messengers, Sailours, Queens, Ladies, Common people, Fishers and all that labour in waters, Service, Message, study of History, walking from place to place, Navigation, all Plantings and sowing seeds, laboriousfools de-	Brain, left eye of man, right of a woman, stomack, belly, left side, stones bladder, the members of generation in a woman, the liver, taste, brest and diseases of those parts, Cathars, or Rheumes, Palsies, Chollick, menstrues in women, Dropsie, Apostlhumes, Phlegmatick diseases which do pro-	White, Pale, Green, Yellow Ashy, Croceal, Sea-green, or Blewish. Silver, Vitriol, Salt, indifferent savour between good and ill. The Selenite, all soft Stones, Cristals. The Cole-wort, Cabbage, Melon, Gourd, Pompion, Mandrake, Poppy, Lettice, Rape, the Linden-tree, Mush-roms,

Natures, Complexions, Shape, and Form, &c.	*Men, properties, rights and Magistery.*	*Members, and Diseases.*	*Colours, metals, Savours, stones, Herbs, &c.*
may perceive a mixture of white and red, but paleneſſe overcomes; if ſhe be in fiery ſignes, the man or Woman ſpeak haſtily; in watryſignes he or ſhe hath ſome freckles in the face, or is blub-cheeked, of mean ſtature, a wearish, peeviſh creature yet proud, of an aburnhair, ſhort arms, & fleſhy hands. Of condition mutable: oft flitting from place to place, neither given to much action or idleneſſe.	delighting in journeys, and and variety of life, ſhe ſignifieth widows, mothers, wives & they which are in continuall moving as Legates, Lackies; all things that abound in moiſture as the Sea, the flowing and ebbing of it. *Places.* Fields, Fountains, Baths, Havens of the Sea, Highwayes, Ports, towns, Rivers, Fiſh-ponds, ſtanding Pools, &c.	proceed from ſtopping of the ſinews, Veins, Convulſions, Falling Sickneſſe, Lask, or Flux of the belly, Fluxes of the Stomack for want of digeſtion. *Countreys.* *Holland, Zealand, Denmark, Norimberge, Flanders.* Her enemy is ♂.	roms, Endive, all Trees or Herbs which have round ſhady, great ſpreading leaves, and are little fruitfull; all thoſe herbs which have ſoft and thick juicy leaves of a waterish or a little ſweetiſh taſte, and love to grow in watry places, and grow quickly into a juicy magnitude, are ſubject to the Moon.

Furthermore, the Qualities and Natures of the Planets are changed according to their place: As

☉ in ♈ ♉ ♊ heat and moiſtneſſe, ♋ ♌ ♍ heat and drineſſe, ♎ ♏ ♐ cold and drineſſe, ♑ ♒ ♓ cold and moiſtneſſe, as is the *Spring*, *Summer*, *Autumne*, *Winter*.

☽ from ☌ ☐ ☍ first, unto the ☌ ☐ ☍ laſt, addeth drineſs and moiſtneſs, heat and drineſs, cold and drineſs, cold and moiſtneſs.

♄ Orientall, Occidentall, addeth cold and moiſture. drineſs.

♃ Orientall, Occidentall, addeth heat and moiſture. moiſture.

♂ Orientall, Occidentall, addeth heat and drineſs, drineſs.

♀ Orientall, Occidentall, addeth heat and moiſture. moiſture.

☿ Orientall, Occidentall, addeth heat. drineſs.

CHAP.

CHAP. III.

Of the Eſſentiall Dignities of the Planets.

THe ancient *Aſtronomers* have found out and tried by experience, that the Planets do ſhew and utter their force and ſtrength more in ſome certain places of the Zodiack then in other ſome, and therefore are ſaid to be more ſtrong, and better fortuned in thoſe places then in other, which thing hapneth, becauſe the nature of thoſe places, and of the Stars which are in thoſe places do accord and agree better with the nature of the Planets, inſomuch that there is a certain ſympathy or agreement between the nature of the one and the other; and for this place alſo they are called the eſſentiall dignities of the Planets: which are five in Numeration, *viz. Houſe, Exaltation, Triplicitie, Term, Face:* of which we will ſpeak in order.

CHAP. IV.

Of the firſt Eſſentiall dignitie, viz. Houſe.

THe Sun and the Moon which are created of God to be two great Lights amongſt the other Planets, the one for the day, the other for the night, and having the principall dominion and government in the generation and corruption of the bodies and things here below upon earth, are allotted for that cauſe for their Houſes two ſignes agreeable to their natures and qualities, that is to ſay, the

Lion

Lion for the Sun, and the Crab for the Moon: which two ſignes are moſt neer unto our Zenith, or point over our heads, and have their courſe the greateſt part of the Summer; they do alſo accord and agree to their nature and qualities, as is already ſaid, for the Crab is cold and moiſt, nocturn or of the night, feminine and moveable as the Moon; and the Lion is hot and dry, diurn or of the day, maſculine and fixed, as the Sun. Theſe two Planets or Lights have each of them but one ſigne for their houſe, but the other five have every one two ſignes, whereof the one is called the diurn or day-houſe, becauſe it is in ſuch a ſigne, the other the nocturn or night-houſe, which ſhall be in ſuch a ſigne, that is, the day-houſe ſhall be in a diurnall ſigne, and the night-houſe in a nocturnall ſigne.

Then *Saturn* being the higheſt of the other five, like as he is contrary unto the two great Lights, being enemy unto nature, and corrupter of her works: ſo he hath obtained for his houſes the two ſignes which do behold the Crab and the Lion with perfect enmity, that is to ſay, with oppoſition or contrarary aſpect, as *Capricorn* and *Aquarius*, of the which *Capricorn* is the night-houſe, and *Aquarius* the day-houſe. Contrariwiſe *Jupiter* which is the father and friend of Nature, hath for his houſes *Sagittarius* and *Piſces*, which behold the *Lion* and *Crab* with a trine aſpect, which is the aſpect of perfect amity, of the which *Sagittarius* is the day-houſe, and *Piſces* the night: and becauſe *Jupiter* doth follow after *Saturn*, one of his houſes is before the houſes of *Saturn*, and the other after. *Mars* following after, hath for his houſes *Aries* and *Scorpio*, whereof *Aries* is the day-houſe, and *Scorpio* the night-houſe; theſe two ſignes do behold the *Crab* and *Lion*, with a *Quartile* aſpect, which is the aſpect of unperfect enmity, becauſe that *Mars* is not friend unto Nature, neither ſo great an enemy as *Saturn*, then followeth *Venus*, which being no enemy unto nature, neither ſo great a friend as *Jupiter*, hath for her houſes two ſignes, which behold the houſes of the *Sun* and *Moon*, with an aſpect of unperfect amity, that is, with a *Sextile* aſpect, as *Taurus* and *Libra*, of the which *Taurus* is the night-houſe, and *Libra* the day-houſe.

Mer-

Mercury being the laſt of all, hath for his day-houſe *Gemini*, and *Virgo* for his night-houſe, which do not behold the houſes of the Lights with any aſpect, becauſe that *Mercury* being always mutable, he doth always accord and agree with thoſe Planets with whom he is corporally joyned. This dignity is called the dignity of the houſe, becauſe that when a Planet is in any of them, he is like a Prince in his Palace commanding, and is obeyed; always it is to be noted, that a diurnall or day Planet is of greater force in his day-houſe, then in his night-houſe. In like manner muſt you judge of a night-Planet; unto this dignity, becauſe it is the firſt and chiefeſt, is attributed the number five, and as this dignity is the greateſt amongſt them, even ſo when any Planet is in the oppoſite or contrary ſigne, he is moſt unfortunate, inſomuch that when he is in the oppoſite of his houſe, he is ſaid to be in his detriment or decay.

CHAP. V.

Of the ſecond eſſentiall dignitie, viz. Exaltation.

THe ſecond eſſentiall dignity is called the *Exaltation*, which is a certain place of the Zodiack, in which the vertue and force of any Planet is by a certain naturall excellency advanced, as it commeth to paſs in the Sun, who according to the judgement of *Ptolomy* is exalted in *Aries*, but chiefly according to the opinion of others in the nineteenth degree of the ſame, and in that place he is exalted, becauſe then he beginneth to come toward the North, and then the dayes begin to increaſe & to exceed the night; but he is abaſed, and in his fall in the place where his enemy is exalted, that is, in the one and twentieth degree of *Libra*, in which place *Saturn* is exalted: as likewiſe *Saturn* thrown down and debaſed in the twentie one degree of *Aries*:

for

for as the Sun is the preſerver of Nature, and *Saturne* the ruine or decay: ſo are their elevations and decays contrary. In like ſort doth it happen between *Jupiter* and *Mars*, for *Jupiter* is exalted in the fifteenth degree of the *Crab*, and abaſed in the like degree of *Capricorn*: and *Mars* is exalted in the twenty eight degree of *Capricorn*, and abaſed in the like degree of the *Crab*; *Venus* hath her exaltation in the twenty ſeventh degree of *Piſces*, and in the like degree of *Virgo* is placed her cadency. *Mercury* hath his fall in the fifteenth degree of *Piſces*, and hath his exaltation in the like degree of *Virgo*. Laſtly, the *Moon* is exalted in the third degree of *Taurus*, and abaſed in the like degree of *Scorpio*. The Head and Tail of the *Dragon* are likewiſe exalted in certain places, and abaſed in the contrary. For as the head is exalted in the third degree of *Gemini*, and the Tail in the third of *Sagittary*: ſo is the Head there abaſed, and the Tail in *Gemini*.

Thus it is to be ſeen, that the Planets have their exaltations in ſuch ſignes as do behold the ſignes of ſome one of their houſes with an aſpect of amity, which is partly the cauſe that they are fortunate in thoſe places, as it ſhall be afterwards declared; and albeit the ancient *Arabians* have placed the exaltation of the Planets in certain particular degrees of the ſignes: yet nevertheleſſe following the minde of *Ptolomie*, we will take the whole ſigne for their exaltation. The Planets then being in thoſe ſignes and degrees do ſhew their force, inſomuch that if any be born (they being in the like degrees) they make him happy and fortunate, working the contrary when they are in their fall and decay. This Eſſentiall dignity ſucceeding or following the Houſe, hath the number fofour appropiated unto it.

CHAP.

CHAP. VI.

Of the third Eſſentiall Dignity termed the Triplicity.

AMongſt the eſſentiall Dignities of the Planets, the *Triplicity* hath the third place, of which as touching the diviſion of the ſignes we have already ſpoken, where we treated of their diviſions. Now therefore we will ſpeak of the *Planets*, and of their dominion and goverment which they have over the *Triplicities*, as well by day as by night. Every *Trigon* therefore is governed by three *Planets*, whereof one governeth the day, the other the night, the third is common, aiding and aſſiſting both day and night, as by the Table at the beginning it appears.

The firſt which is called the fiery *Triplicity*, is ruled and governed by the Sun by day, by *Jupiter* by night, and both day and night by *Saturn*, and therefore is *Saturn* called the common *Denominator* of that *Triplicity*.

The ſecond which is the earthly *Triplicity*, is likewiſe ruled by *Venus* in the day-time, by the *Moon* in the night, and both day and night by *Mars*.

Saturn, *Mercury* and *Jupiter* are Lords of the third *Triplicity*, which is of the Aire, but the day is ſubject unto *Saturn*, the night to *Mercury*, and both day and night to *Jupiter*.

Finally, the watry *Triplicity* which is the fourth, is both day and night ruled by *Mars*, according to the common and moſt generall received opinion, though others will have *Venus* to rule by day, *Mars* by night, and the *Moon* both day and night: this dignity hath for its value three in number; to this agreeth *Alcibitius*, *Ganivetus*, and other ancient Authours; but *Leovitius* following *Ptolomy*, doth ſet it down, as at firſt mentioned.

		D	N	Com.
Fiery	Triplicity	☉	♃	♂
Earthly		☽ ♀	☿ ☽	♄
Aery		♄	☿	♃
Watry		♂	♂	♀ ☽

CHAP. VII.

Of the fourth Eſſentiall Dignitie, viz. of the bounds or terms of the Planets.

ALbeit, that by a certain orderly diviſion every Signe is attributed unto a proper houſe of ſome one Planet; nevertheleſſe their parts and degrees are divided again for the terms or bounds of the ſame Planets: in which diviſion the Egyptians have proceeded in this manner, that is to ſay, the firſt ſix degrees of ♈ they give unto ♃ for his term or bounds, the ſix degrees next following of the ſame ſigne unto ♀, and the eight degree next enſuing unto ☿, the other ten which remain, they divide into two equal parts, giving the firſt five unto ♂, and the other five unto ♄, and in like manner the Planets in all other ſignes poſſeſſe certain degrees for their terms or bounds. But foraſmuch it would be too tedious particularly to enumerate the ſame, I will refer you to the ſucceeding Table, in which all the other Dignities are contained; and ſo by the way I would have you

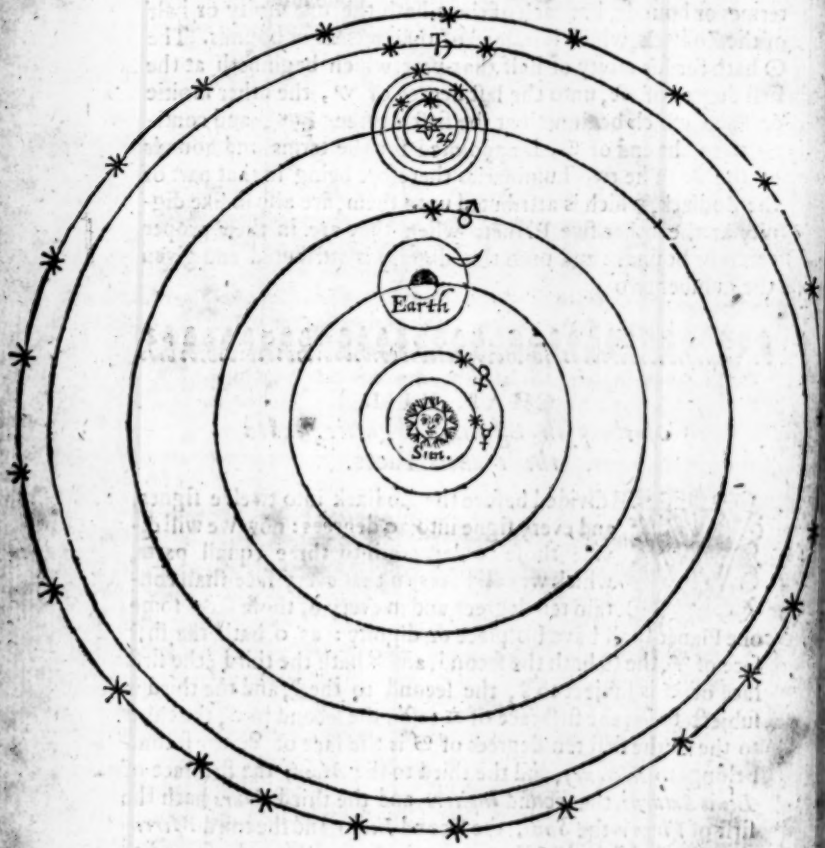
take

take notice that the two Lights have no certain degrees for their termes or bounds, but each of them hath the one moity or half of the Zodiack, which is inſtead of their termes or bounds. The ☉ hath for his moity or half, that part which beginneth at the firſt degree of ♌, unto the laſt degree of ♍, the other moitie or Table which beginneth at the firſt degree of ♎, and continueth to the end of ♋, is appointed for the terms and bounds of the ☽. The two Luminaries therefore being in that part of the Zodiack, which is attributed unto them, are alſo in like dignity as the other five Planets when they are in their proper terms or bounds: and unto this dignity is attributed and given the number two.

CHAP. VIII.

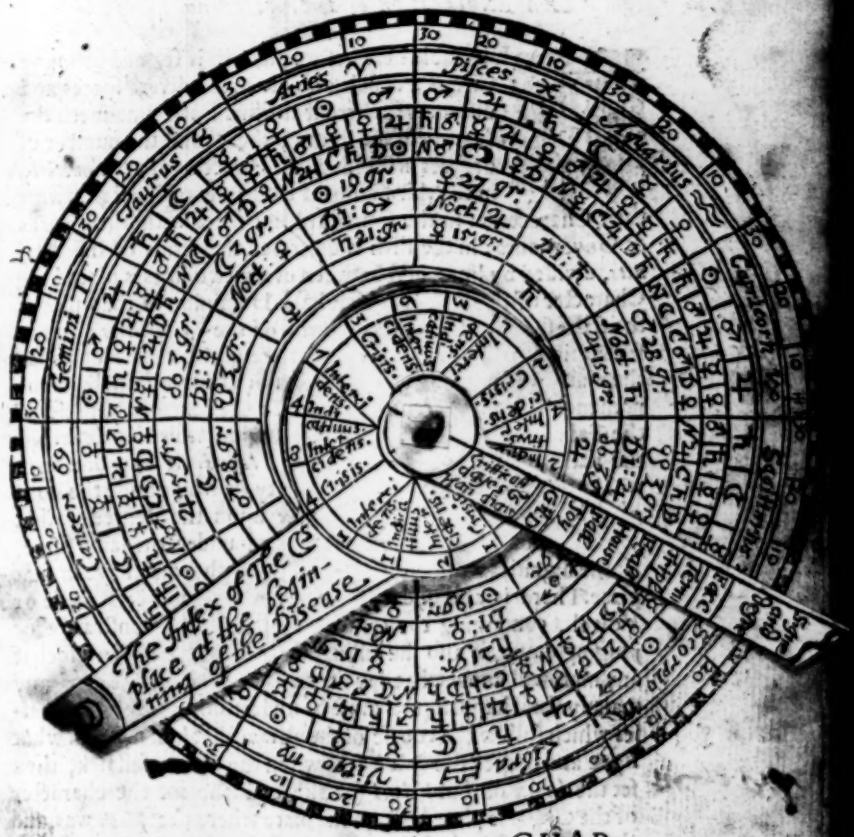
Of the fifth Eſſentiall dignitie, called the Planets Faces.

WE divided before the Zodiack into twelve ſignes, and every ſigne into 30 degrees: now we will divide thoſe 30 degrees into three equall parts, which we call Faces; ſo that every face ſhall contain ten degrees, and in every of thoſe faces ſome one Planet ſhall have his place or dignity: as ♂ hath the firſt face of ♈, the ☉ hath the ſecond, and ♀ hath the third; the firſt face of ♉ is ſubject to ☿, the ſecond to the ☽, and the third is ſubject to ♄; the firſt face of ♊ to ♄, the ſecond to ♂, the third to the ☉: the firſt ten degrees of ♋ is the face of ♀, the ſecond belongs to *Mercury*, and the third to the *Moon*; the firſt face of *Leo* is *Saturns*, the ſecond *Iupiters*, and the third *Mars* hath the firſt of *Virgo* is the *Suns*, the ſecond *Venus*, and the third *Mercury*. The firſt face of *Libra* appertains to the *Moon*, the ſecond to *Saturn*, the third to *Iupiter*; and ſo conſequently proceeding according to the order of the Faces, and of the *Planets*, as more plainly ſhall be declared in the Table hereafter placed. This dignity is the leaſt of all, and hath given unto it the unity or number of one.



The type of the Heavens according to *Copernicus*, invented by him at first, for salving his *Phænomena*, and accordingly at present followed by many: *sed quisque fruatur judicio suo.*

A TABLE containing all the places wherein the Planets have either *Term*, *Triplicity*, *Face*, *House*, *Exaltation*, *Joy*, *&c.* the declaration whereof followeth on the next page.



CHAP.

CHAP. IX.

An Explanation of the preceding Table.

THis Table here before placed, is framed of many Circles, which alſo do make divers ſpaces and diſtances: whereof the firſt ſpace containeth the degrees of the ſignes; the ſecond, the number of degrees marked with Characters of *Arithmetick*; in the third is noted the names of the ſignes with their Characters: in the fourth are the faces with their Lords & Governours: in the fifth is deſcribed the terms of the *Planets*, divided by lines, and between every two lines is placed the Character of the Planet, which hath Dominion in that place: the ſixth ſpace containeth the Lords of the *Triplicities*: in the ſeventhis ſet their *Exaltations*: in the eighth, their Houſes; in the ninth, their detriment, fall or decay: the tenth finally, comprehendeth the joyes of the *Planes*; In the centre or middle of the Table there is a Rundlex or *Volvell*, upon which is deſcribed the names of the Dignities of the *Planets*. If any one then will know if any *Planet* be in his dignity, or would finde the Lord of any Houſe, by ſetting the *Index* upon the degree of that ſigne, he ſhall finde directly downward under the ſame ſigne, all the dignities which that *Planet* or any other may have in that place. There is alſo under the ſame *Index* another Rundle or Volvel, containing the critical dayes, the demonſtrative or judging dayes, as alſo the killing or mortall dayes: By which if any man will know what day the criſis or extream force of any malady ſhall happen (this muſt be underſtood of thoſe ſickneſſes which follow the courſe of the *Moon*;) Let him mark in what ſigne and degree the *Moon* was when the [illegible] fell ſick, then ſet the *Index* of that *Volvel* (at the end whereof the character of the *Moon* is placed) upon the place where the *Moon* was, and the uppermoſt little *Index* upon the firſt angle critick, it wil then

ſhew

ſhew the degree of the ſigne, unto which when the *Moon* commeth, you ſhall judge of the ſickneſs, ſo that the *Moon* be there fortunate. For the contrary will happen, if ſhe be unfortunate, or rather to be inclined to evill then good. The like muſt be done to finde out the other critical Indicatives or mortal dayes, in marking diligently when the *Moon* ſhall touch any degree, which correſpondent to any of the ſixteen Angles of the figure, or *Volvel*; which judgement is drawn out of the 60th *Aphoriſme* of *Ptolomy* in his *Centiloquio*: Who ſaith, that for to know the criticall dayes of any ſickneſſe, we muſt behold the motion of the *Moon*, through the ſixteen Angles of the Figure: for if the *Moon* be in them fortunate, it ſhall fall out well; if ſhe be unfortunate, expect the contrary; this is ſo facile and plain, that it needs no example to demonſtrate it.

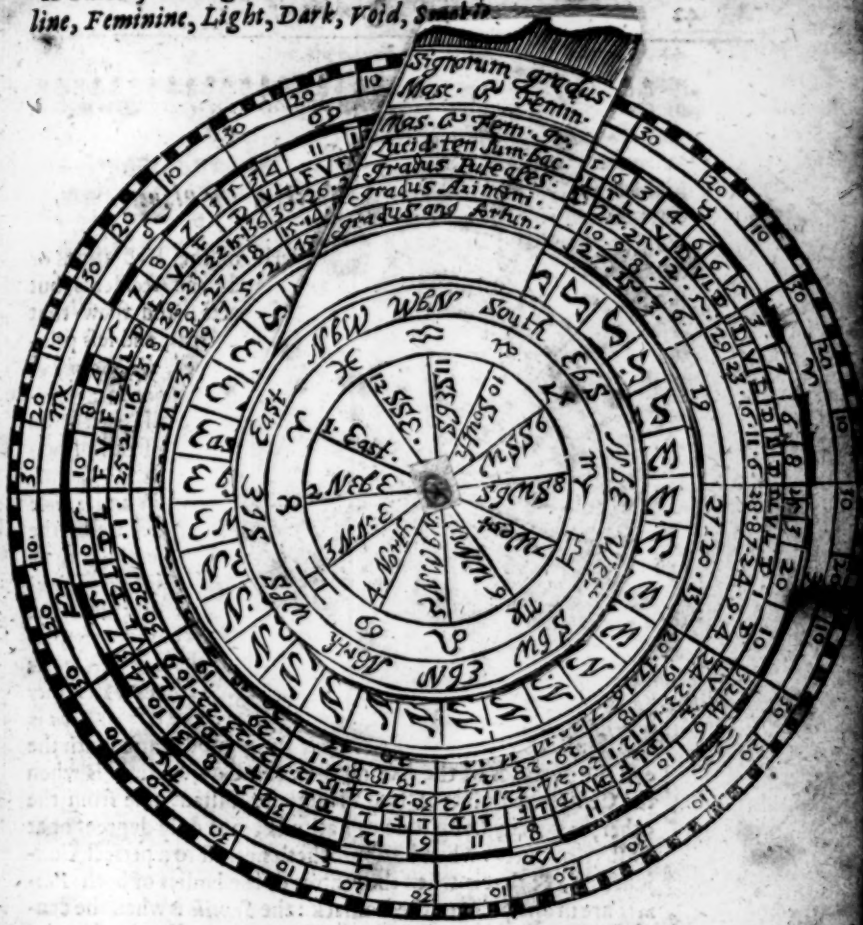
CHAP. X.

Of the degrees Maſculine and Feminine, bright, ſmokie, anll dark, vacant or void, deep, augmenting, fortune, and diminiſhing; and of thoſe which bring imbecillity to the body, which are called Azimenes.

NOw we have already ſpoken how the Zodiack is divided into ſignes and degrees, and that ſome of them are Maſculine and Feminine; now we muſt ſpeak likewiſe of their parts and degrees, which are ſeparate into many ſorts: for one ſort are called Maſculine, forſomuch as when a Maſculine Planet is in any of them, he is more ſtrong and fortunate: the other are called Feminine, becauſe they work the like with Feminine Planets. Again, ſome are called light or bright, ſome dark, ſome ſmokie, and ſome void, (and that becauſe of the Stars which are in thoſe Places) and ſome are termined deep; and amongſt theſe the light make thoſe Planets which are in them fortunate: the ſmokie, dark; and deep degrees work

work the contrary, the void make them neither fortunate, nor unfortunate. Thoſe which do augment Fortune, are in place where there be Stars of the nature of the fortunate Planets, or be in the place of the Exaltation or terms of the good Planets, or in the place where the terms of the good Planets gather together. Laſtly, there are ſome degrees which are ſaid to bring detriment, imbecillity, or diminution unto our bodies, which commeth to paſſe by the evil nature of the fixed Stars which are in that place, or for ſome other cauſe. Therefore when it ſhall happen that in the Nativity of any, or in any Queſtion the ☽ or principal *Significator* ſhall be found in any of thoſe degrees, if they be not in one of the Angles, or in his Houſe or Exaltation & Orientall, ſhall bring unto him that is born, the loſſe or decay of ſome one member, or at leaſt the loſſe of the thing that he demandeth or ſeeketh. All the degrees are contained in a Table on the next page, with an *Index* or *Volvel*, wherein is alſo deſcribed the names of them; wherefore ſetting the *Index* upon any part of the ſignes directly by the line of the ſaid *Index*, you ſhall know the nature of the degree whereupon it is ſet; for the Maſculine degrees are all black, the Feminine white, the light, the dark, the ſmokie, and the void degrees are diſtinguiſhed by ſmall lines, between which they are markt with the firſt letter of their names, as the light degrees with the letter L, the dark with D, & ſo the other. The reſt of the degrees, as the *Azimenes*, the deep and thoſe which augment fortune, they are marked with a figure of Arithmetick in their proper Circles, as the 6, 11, 16, 23, and the 29 degree of ♈, are called deep, and ſo likewiſe the other as well that augment fortune, as the *Azimenes* are noted, as it appeareth by the Table following. Moreover, there is an under Rundle which contains the 32 Windes, according to the ſeverall points of the Compaſſe; there is likewiſe a little Rundle at the lower end of the *Index*, which ſhews the ſeverall Quarters of the World, both according to the ſignes, and likewiſe the houſes of a Celeſtiall Figure, aud it likewiſe ſhews the Planets detriment in each ſigne, as ♀ in ♈, ♂ in ♉, ♃ in ♊, ☉ in ♒, ☿ in ♓, &c.

A



Thoſe Figures that are placed in the Circle next that which is part white, and part of it black, do tell us how many degrees of that ſigne collocated above are Maſculine, and howmany next are, Feminine, how many again Maſculine, &c. and ſo throughout the whole ſigne.

work the contrary, the void make them neither fortunate, nor unfortunate. Thoſe which do augment Fortune, are in place where there be Stars of the nature of the fortunate Planets, or be in the place of the Exaltation or terms of the good Planets, or in the place where the terms of the good Planets gather together. Laſtly, there are ſome degrees which are ſaid to bring detriment, imbecillity, or diminution unto our bodies, which commeth to paſſe by the evil nature of the fixed Stars which are in that place, or for ſome other cauſe. Therefore when it ſhall happen that in the Nativity of any, or in any Queſtion the ☽ or principal *Significator* ſhall be found in any of thoſe degrees, if they be not in one of the Angles, or in his Houſe or Exaltation & Orientall, ſhall bring unto him that is born, the loſſe or decay of ſome one member, or at leaſt the loſſe of the thing that he demandeth or ſeeketh. All the degrees are contained in a Table on the next page, with an *Index* or *Volvel*, wherein is alſo deſcribed the names of them; wherefore ſetting the *Index* upon any part of the ſignes directly by the line of the ſaid *Index*, you ſhall know the nature of the degree whereupon it is ſet; for the Maſculine degrees are all black, the Feminine white, the light, the dark, the ſmokie, and the void degrees are diſtinguiſhed by ſmall lines, between which they are markt with the firſt letter of their names, as the light degrees with the letter L, the dark with D, & ſo the other. The reſt of the degrees, as the *Azimenes*, the deep and thoſe which augment fortune, they are marked with a figure of Arithmetick in their proper Circles, as the 6, 11, 16, 23, and the 29 degree of ♈, are called deep, and ſo likewiſe the other as well that augment fortune, as the *Azimenes* are noted, as it appeareth by the Table following. Moreover, there is an under Rundle which contains the 32 Windes, according to the ſeverall points of the Compaſſe; there is likewiſe a little Rundle at the lower end of the *Index*, which ſhews the ſeverall Quarters of the World, both according to the ſignes, and likewiſe the houſes of a Celeſtiall Figure, aud it likewiſe ſhews the Planets detriment in each ſigne, as ♀ in ♈, ♂ in ♉, ♃ in ♊, ☉ in ♒, ☿ in ♓, &c.

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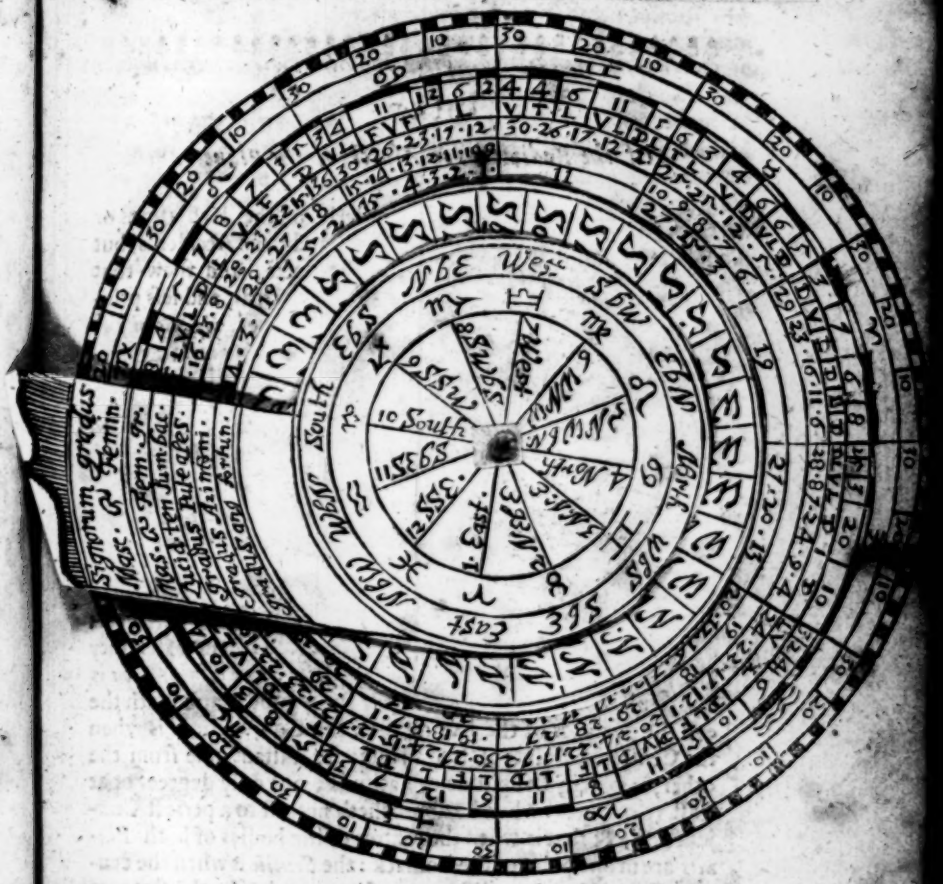

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CHAP. X.

Of the Radiations or Aſpects of the Planets.

NOw we will treat orderly of the Radiations or Aſpects of the Planets and their Accidents, but we will begin with the aſpects, and ſhew that there are two ſorts, *viz.* principal, and leſs principall; theſe are ſeven in number, *viz*, *Semiſextil*, *Semiquintil*, *Semequadrate*, *Quintil*, *Seſquiquintil*, *Seſquiquadrate*, *Biquintil*; all which I term leſſe principall, by reaſon their operation is not ſo efficacious as thoſe which I call principal; for though the *Sextils*, *Semiquintils*, *Quintils*, *Seſquiquintils* are in judgement of the nature of the *Sextile* and *Trine*: and the *Semiquadrate*, and *Seſqui-Quadrate* participate of the nature of the *Quadrate*, yet they operate not ſo ſtrongly; & theſe five which follow I repute the more principal: *Conjunction*, *Sextile*, *Trine*, *Quadrate*, or *Quartil*, and *Oppoſition*: and albeit the Conjunction is not properly an Aſpect, yet is it commonly placed in the number amongſt them; Some of theſe are Aſpects of amity or love, as the *Trine* and *Sextile*. Others of enmity and hatred, as the *Quadrate* and *Oppoſition*: the *Conjunction* is doubtful, for with the good *Planet* ſhe is good, and with the evil ſhe partakes of the like nature: the Conjunction is when the Centres or Points of two Planets are diſtant one from the other, as well by Longitude as Latitude, one only degree, or at leaſt 16 minutes: when he approcheth neereſt to a perfect Conjunction, & that is when the centres of the bodies of both *Planets* are in one point of the Zodiack: the *Sextile* is when the centres of two *Planets* are diſtant one from another, by the ſixt part of the Zodiack, which is in value two ſignes or 60 deg; wherefore this *Sextile* is called an aſpect of unperfect friendſhip, becauſe the *Planets* do behold one another in that ſort, and do only agree by a certain quality. The *Quadrate* or *Quartile* Aſpect (alſo called

called a *Tetragon*) comprehendeth between the centres of two *Planets* or Celeſtiall bodies, the fourth part of the crooked circle, which is in value three ſignes, or 90 degrees, which becauſe the ſignes beholding one another by this aſpect are moſt commonly of two qualities, therefore it is the aſpect of unperfect enmity. The *Trine* aſpect containing the third part of the ſaid Circle, which is 120 degrees, is called the aſpect of perfect amity and love; for that the ſignes beholding one another by the ſame do agree in all qualities. The *Oppoſition* hapneth when the moitie or half of the Zodiack containing ſix ſignes, or 180 degrees is between the centres of the bodies of the two *Planets*, which is called the aſpect of perfect enmity or hatred; for ſo much as thoſe parts of the Zodiack, which behold one another with that aſpect, like unto the diſpoſition they are directly contrary. Amongſt theſe Aſpects, as *Julius Firmicus* witneſſeth in the ſecond Book of his *Mathematicks*, the 25 Chapter, the *Sextile Quadrate* and *Trine* Aſpects are double, that is to ſay, a right and a left, taking the right for the hinder part, and the left for the fore-part; as if we would ſay, that *Aries* hath a right *Sextile* unto *Aquarius*, and a left unto *Gemini*. Likewiſe *Aries* hath a right *Trine* unto *Sagittarius*, and a left unto *Leo*: in like ſort you muſt judg of all the other aſpects. And it is alſo to be noted, that the right aſpects are more forcible then the left: Theſe continue ſo long as the beams of the *Planets* do endure, of which aſpects there is alſo made applications and ſeparations, which are many times taken for true aſpects. And theſe aſpects are deſcribed by certain proper Characters and Figures Geometrical, as followeth.

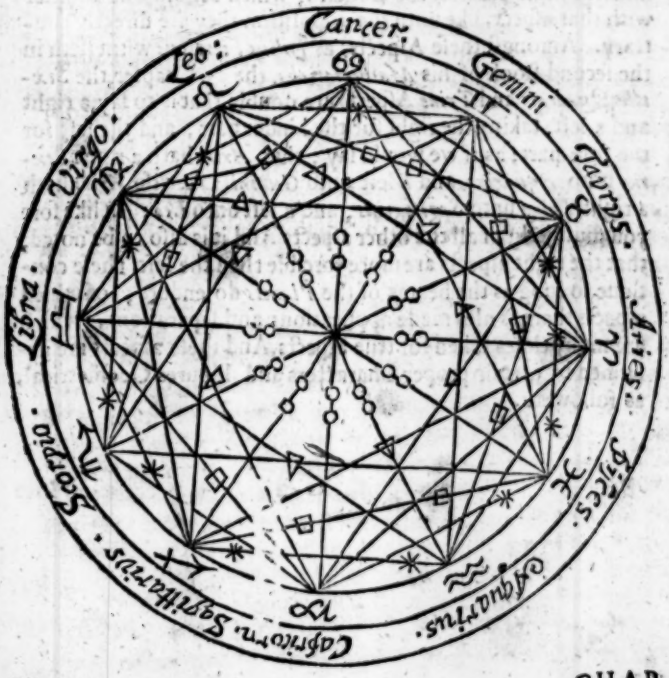
The *Conjunction* is thus noted ☌, *Sextile* ⚹, *Quadrate* □, the *Trine* △, the *Opposition* ☍.

The new Aspects.

Semisextile consists of 30 degrees, Character SS,

Semiquintil	36	Dec
Semiquadrate	45	Sq
Quintil	72	Q
Sesquiquintil	108	Td
Sesquiquadrate	135	SSQ
Biquintil	144	Bq

A Figure of all the old Aspects of the Zodiack.



CHAP.

CHAP. XI.

Of the Applications and Separations of the Planets.

THe Application happeneth, when as the Circles or Beams of the Planets come to joyn together by a corporall Conjunction, or by aſpect of the one half of their Diameters, or when one Planet is diſtant ſix deg. from a true aſpect, or that he do joyn unto another by the half of his Beams; theſe Circles or Radiations are divers and different one from another, becauſe one is great, and the other little. For *Saturn* caſteth his Beams circularly nine degrees forward, and ſo much backward; wherefore the half diameter of his radicall Circle containeth nine degrees, and the whole Diameter eighteen. The radicall Circle of *Jupiter* is of the ſame quantity and bigneſſe; but the Circle of *Mars* containeth in his Diameter only 16 degrees, which is eight for his half. The Sun caſteth his beams in compaſſe 15 degrees upon every part, which makes the whole Diameter of his Circle to contain 30 degrees, and the one half 15. *Venus* and *Mercury* caſt their circular beams ſeven degrees every way in length, ſo their whole Diameter is 14. Finally, the *Moon* ſendeth forth her beams on every ſide 12 degrees for the half of the Diameter, and the whole containeth 24 degrees. Then the right application of the *Moon* unto *Saturn* by a Sextile aſpect ſhall be, when between the centre of their two bodies, there is contained 49 degrees and 30 minutes, or at the moſt 54 degrees. The left application is, when between the two centres is contained 70 degrees 30 minutes, or at the leaſt 66 degrees, forſomuch as the moity of the half Diameter of the circle radiant of *Saturn* is four degrees and thirty minutes, and the half of the circle of the *Moon* is ſix degrees; if then theſe parts be joyned together, they will amount unto ten degrees and 30 minutes, and taken

ken from sixty degrees, for the right application there will remain 49 degrees, and thirty minutes: for the left, the applications will easily be found. Likewise must you judge of all other aspects of the Planets.

And now to come to the separation, it is to be understood, that it is when one Planet doth leave or depart from the aspect of another, or from his Conjunction by the space of one onely degree, and alwayes he is still said to be separating untill that he hath wholely left and is departed from the beams of the other: also we do say the *Moon* doth separate herself from the Conjunction of *Jupiter*, when she hath left him one degree: & when she is from him ten degrees and thirty minutes, then she is said to be fully separated. Likewise a Planet is separating when he is departed from the aspect or conjunction of another Planet but six minutes, and lesser oftentimes, which is much to be considered in the signification of every Question. Here must also be noted, that the inferiour Planets do apply unto the superiour or higher, and likewise separate themselves from them, and not contrariwise, that the higher Planets should apply to the inferiour, or separate themselves from them, because their motion is more slow, and the more weighty and heavy then the inferiour Planets are.

A Table of the Aspects of the Signes amongst one another.

	☌	☐	△	☍		☌	☐	△	☍		☌	☐	△	☍
Dexter	♒	♍	♐		Dexter	♊	♉	♈		Dexter	♎	♏	♌	
♈				♎	♌				♒	♐				♊
Sinister	♊	♑	♌		Sinister	♎	♏	♐		Sinister	♒	♓	♈	
Dexter	♓	♒	♍		Dexter	♑	♊	♉		Dexter	♏	♎	♏	
♉				♏	♍				♓	♍				♑
Sinister	♑	♌	♏		Sinister	♏	♐	♍		Sinister	♓	♈	♉	
Dexter	♈	♓	♒		Dexter	♌	♑	♊		Dexter	♐	♏	♎	
♊				♐	♎				♈	♒				♌
Sinister	♌	♏	♎		Sinister	♐	♍	♒		Sinister	♈	♉	♑	
Dexter	♉	♈	♓		Dexter	♏	♌	♑		Dexter	♍	♐	♏	
♑				♍	♏				♉	♓				♏
Sinister	♏	♎	♏		Sinister	♍	♒	♓		Sinister	♉	♊	♑	

This

This Table is so facile that it needs no explication, for here ♈ you may see beholds ♎ with ✶ *Dexter*, ♊ with ✶ *Sinister*, and so of the rest. Now here follows a Table of the quantity of the Planes Orbs.

	D	M				D	M	
♄	10	0	*According to others*	♄		9	0	In your
♃	12	0	*As some have wrote*	♃		9	0	practice
♂	7	30	*All consent and agree*	♂		7	0	you may use
☉	17	00	*Most say*	☉	But	15	0	which you
♀	8	0	*Many write*	♀		7	0	please or
☿	7	0	*All consent*	☿		7	0	can remem-
☽	12	30	*Generally as found*	☽		12	0	ber.

CHAP. XII.

Of the Accidents which happen unto the Planets among themselves as in themselves, and first of Prohibition.

BEsides those things which are already spoken of, there hapneth unto the Planets, divers Accidents aswel amongst themselves as in themselves: among which the first that cometh in place is called Prohibition, Let, or Defence; which is that which doth let and hinder the Conjunctions and Aspects of the Planets which happens after three sorts or wayes: by Body, Aspect, or Retrogradation. The body of one Planet doth hinder the aspect of another, when he is neerer to the Conjunction of that Planet which is beholden, then is the other Planet that doth or would behold him, as you shall plainly see in the Table following; for the *Sun* being in the first degree of *Taurus*, doth let the trine aspect that *Mars* would cast unto *Venus*, or *Venus* unto *Mars*. Thus doth the body

let

let the aſpect, when as the Planet, and he that doth behold, are in like degrees; as by example before ſhewed, the Sun being in the firſt degree of *Taurus*, and *Mars* in the firſt of *Capricorn*.

A *Prohibition* or *Let* is alſo wrought by aſpect, when as the beams of him that doth let, are neerer unto the third Planet, then the beams of him that doth behold him, or corporally apply unto him: as the *Moon* being in the ſecond degree of *Cancer* by a *ſextile* aſpect doth let the conjunction of the ☉ and *Venus*: for the *Moon* is neerer unto *Venus* then the ☉, he being in the firſt degree of *Taurus* and *Venus* in the third. Finally, *Prohibition* or *Let* is done by Retrogradation or going backward, when one Planet applying to another becommeth Retrograde before he perfectly beholdeth the other *Planet*, or be corporally joyned with him. As if *Mercury* were corporally applying to the Sun, ſhould become Retrograde before he were joyned to him. And this Let is properly called Refrenation or holding back. This kinde of accident for matter of judgement in a queſtion ſignifies a Retardation of the thing propounded, or matter in hand or hoped.

CHAP. XIII.

Of the tranſlation of the Light, and nature of the Planets.

THe tranſlation of the Light and Nature of the Planets hapneth in two ſorts. Firſt, when a light Planet doth ſeparate himſelf from the Conjunction or Aſpect of another heavier then he, and afterward applieth himſelf again to another that is heavier or more light then the ſecond: for then the firſt doth tranſport or carry away the light or vertue of the ſecond unto the third. As *Mercury* ſeparating himſelf from the Sun, and applying unto *Venus* doth tranſport the light and ver-

vertue of the Sun unto her; the ſuperiour or higheſt Planets are more weighty then the inferiour or lower: for *Saturn* is more ponderous then *Jupitar*, and *Jupiter* then *Mars*, *&c.* and they are called more weighty and heavy, becauſe their motions are ſlower then thoſe which are under them.

Secondly, this tranſlation doth alſo happen, when a light Planet doth joyn himſelf corporally or by aſpect unto one that is more heavy then he: and the ſame again, to one that is heavier. For then the ſecond doth tranſport the light or nature of the firſt unto the third; as if the ☉ ſhould apply unto *Mars*, and *Mars* unto *Saturn*, then ſhould *Mars* tranſlate the light or nature of the ☉ unto ♄.

CHAP. XIV.

Of the Reception, or receiving of the Planets.

REception is of two ſorts, ſtrong and weak: the ſtrong reception is, when a Planet doth apply to the Lord of a Houſe or Exaltation or *Triplicity* from the place where he is, and that likewiſe hath ſome dignity in the place where the Lord is placed, and if both two be in dignities one of another, having alſo dignities in the place where they are, and that their application be by a *Trine* or *Sextile* Aſpect, the Reception ſhall be the better and more perfect. For example, the *Moon* being in *Cancer*, and beholding *Venus* in *Taurus* with a *Sextile* aſpect doth receive *Venus* in her Exaltation, and *Venus* the *Moon* in her *Triplicity*; but when this application is, the Planets being in their leſſer dignities, as in their terms or faces, then their reception is weak and impotent. It is alſo to be noted according to the minde of *Ptolomy*, though Planets may be in each others dignities, yet they are not ſaid to be in reception unleſſe they be likewiſe in aſpect with one another.

CHAP. XV.

Of the rendring up, or giving back of the light or vertue of the Planets.

REndring up or giving back is double, that is to ſay, of the vertue and of the light; the rendring up of the vertue is when a Planet being in his own houſe, or in any other of his dignities, beholdeth another which is combuſt or retrograde: for that Planet becauſe of his imbecillity which commeth by his retrogadation or combuſtion, cannot hold or keep the vertue which the other doth communicate or give unto him by his aſpect. As in the figure following is ſhewed, where *Venus* being combuſt in *Taurus* rendereth up to the *Moon* her vertue, which ſhe gives unto her by a *Sextile* aſpect. Such yielding up is good and profitable, if both the Planets be in angles or ſucceeding houſes, being fortunate. Likewiſe if the Planet that doth apply unto the other be in angle, although the other be in an houſe that is cadent (ſo that there be ſome reception between them) is indifferent. Finally, it will be profitable if he which yieldeth up his vertue be in an angle: otherwiſe it is altogether unprofitable; the yielding or rendering up of the Light is, when two Planets which do not behold one another with any aſpect: yet both of them do behold ſome other Planet: for that the Planets do gather their lights and do caſt caſt it back again, either to themſelves or to ſome other place of the Zodiack, as appeareth by the figure hereafter placed. *Mars* gathering the light of *Saturn*, and the *Sun* doth yield it back again unto them; if it happen the third Planet to be more weighty then the other two, that ſhall be called a Collection of Lights

CHAP.

CHAP. XVI.

Of the Contrariety of the Planets.

THis Contrariety hapneth, when a weighty Planet is placed in the midſt between two light *Planets*, the firſt applying unto the weighty planet, and the third being retrograde, joyneth himſelf to the ſecond, and after to the firſt. For not only the conjunction of the firſt and ſecond is letted, but alſo the third is joyned with the ſecond and firſt, as it appeareth in the following Figure, by *Venus*, *Sun* and *Mercury*: for there *Venus* being retrograde joyneth herſelf to the ☉ firſt, and after to *Mercury*, and letteth the corporall or bodily conjunction of the ☉ and ☿.

CHAP. XVII.

Of the cutting off, or fruſtrating the Planets light.

THis cutting off the light doth but little differ from the contrariety before ſpoken of; and it hapneth after two ſorts. Firſt, when a third planet going forward by certain degrees into another ſigne, where the firſt and ſecond planets are by retrogradation, joyneth himſelf to the ſecond, and not to the firſt, as in the Figure on the other page, *Venus* retrograde joyneth herſelf to the *Sun*. The ſecond ſort is, when as a planet going to the conjunction of another more weighty then he, & the ſame do behold another planet that is more weighty, before the firſt be joyned unto him: In this caſe the third planet by his aſpect doth let the conjunction of the firſt and ſecond; as for example, ☿ going to the conjunction of the ☉, and the ☉ beholding ♄ with a quartil aſpect, ♄ by his ſaid aſpect doth let the conjunction of ☿, and the ☉, and becauſe this hapneth at the time when

the ſecond Planet entereth into another ſigne, to go to the aſpect of another Planet more weighty and heavy then he; it is called the fruſtra ting or cutting off the Light.

Here followeth the Table containing all the fore-ſpecified Accidents.

And here ſince the view of theſe aſpects put me in minde of it, I have a fit opportunity to tell you that there is a double aſpect, one partill, the other platick, The partil aſpect is when two Planets are in equal degree, as here the *Suns* and *Mars* his trine, and likewiſe *Jupiters* and the *Suns* Quadrate are partill aſpects,

aſpects, becauſe they are in one and the ſame degree of the Zodiack: for ☉ is in the firſt degree of *Taurus*, ſo is ♃ of *Aquarius*, and ♂ of *Capricorn*; Platick aſpect is when Planets are not in a like degree of the Zodiack, but one is in more, the other in fewer degrees, yet ſo as that they exceed not their Orbs.

CHAP. XVIII.

Of the Accidents which happen unto Planets aſwell among themſelves, as alſo with Sun and Moon; and firſt of combuſtion.

NOw to return to the accidents which do happen to the Planets, aſwel among themſelves as with the Lights: We will firſt ſpeak of thoſe which are the laſt (though not the leaſt) beginning with combuſtion, or the burning of a Planet; and this happens when any Planet is hid under the beams of the Sun, ſo that we cannot ſee it, then it is ſaid to be combuſt or burnt, and ſo is ſtill called, until it hath left the body of the Sun, by the ſpace of 15 degrees, or at the leaſt twelve: alſo a Planet is called oppreſſed, when it is within 12 degrees of ☉, the *Signicator* of Life; combuſt is naught for recovery; but if the Lord of the houſe of death be thus affected, it is better for the ſick.

The *Almugea* of the Planets is no other thing but viſion or beholding of face to face in reſpect of the two Lights: for it hapneth when as between a Planet and the *Sun* or the *Moon* there are ſo many ſignes as there are between the houſe of the Planet & the houſe of the *Sun* and *Moon*, ſo that the ſaid planet be Occidentall from the *Sun*, or Orientall from the *Moon*: like as when the *Sun* is in *Virgo*, and *Venus* in *Sagittary*, then there ſhould be *Almugea*; for between *Taurus* and *Leo* there be two ſignes, and as much between *Virgo* and *Sagittary*, or if *Venus* were in *Leo*, & the *Moon* in *Libra*, there ſhould be *Almugea*, for

for *Venus* being Orientall from the *Moon*, there is one ſigne between *Leo* and *Libra*: The *Planets* are called Orientall, between *Cancer* and *Taurus*, like as there is when as they do riſe in the night before the *Sun*, and ſet in the day-time before him, and likewiſe they are then ſaid to be Occidentall, when they riſe in the day-time after him, and likewiſe ſet after him in the night. A *Planet* is then ſaid to be in its throne or ſeat of Majeſty, when it is in that ſigne, in which it hath greateſt dignity.

The Table of the Almugea.

Almugea ☉		*Almugea* ☽	
♄	According 5	♄	Againſt the 5
♃	to the ſuc- 4	♃	ſucceſſion 4
♂	ceſſion of 3	♂	of the ſignes 3
☿ ♀	the ſignes 2	♀	in the firſt 2
	in the firſt 1	☿	ſigne after 1
	ſigne after ☉.		the ☽

By this it appears there may be *Almugea* between ♀, ☿ and ☉, though ſome indeed are of a contrary opinion, yet this is the judgement of *Argol*, and at this day received of many.

The Planets Thrones.

♄	♒
♃	♐
♂	♏
☉	♌
☿	♊
♀	♍
☽	♋

CHAP.

CHAP. XIX.

Of the Accidents which happen unto the Planets among themſelves.

AMong the accidents which do happen unto the *Planets* among themſelves, the firſt is, when any of them is void, or without courſe, which is ſaid to be, when one *Planet* ſeparateth himſelf from another, and doth not again apply to any other during the time he tarrieth in that ſigne, in which reſpect he is ſaid to have his courſe or motion void. That *Planet* which is in a ſigne where he hath no eſſentiall dignity at all, is ſaid to be *Peregrine*, which in Queſtions of Theft is of great uſe; for we uſually look what *Peregrine* Planet we finde in angle, and put him for the Thieves *Significator*; and if it chance there be none in angle, then we have recourſe to the ſecond houſe, and if there be a *Planet Peregrine*, then we accept of him: But of this afterwards. When a *Planet* is in a ſigne alone by himſelf, and no other *Planet* doth behold the ſame ſigne, that *Planet* is called wilde or ſavage. The *Planets* alſo are ſaid to be in their hayze, which is as much to ſay, as in their ſimilitude or like, when Maſculine *Planets* are in Maſculine ſignes, and the diurnall or day-*Planets* are by day above the earth, and in Maſculine ſignes and degrees: the contrary is likewiſe to be conſidered of the Feminine nocturnall, and night-*Planets*. And in this manner a *Planet* is ſaid to be in his haiz three wayes. Firſt, according to his place, above or beneath the earth: Secondly, after the ſex of the ſigne, Maſculine or Feminine. Thirdly, according to the quarter of the heaven which he holdeth, Maſculine or Feminine, and this is called the confirmity of the Quarter.

CHAP.

CHAP. XX.

Of the accidentall Forces and Fortunes of the Planets.

HAving ſufficiently ſpoken of the qualities and natures of the ſignes of the Zodiack, and of the planets with all their dignities and forces which they have in the ſame, and their accidents which may happen unto them, whereby a man may generally underſtand and know when they be fortunate or unfortunate; now to make it more eaſie and plain, we will briefly and particularly ſpeak of their fortunes and infortunes. The planets then are moſt ſtrong and fortunate, when they are in angles or ſucceeding Houſes (except the eighth Houſe which is unfortunate) or when they behold the Aſcendant, or elſe when they are in their eſſentiall dignities, or in ſignes of their own natures, or in the Houſes wherein they do rejoyce; as when *Mercury* is in the firſt houſe, the *Moon* in the third, *Venus* in the fifth, *Mars* in the ſixth, the *Sun* in the ninth, *Jupiter* in the eleventh, and *Saturn* in the twelfth: Likewiſe when they are in the part of their Excentres fartheſt diſtant from the earth, which is called their *Aux* or increaſe, and alſo when they be *Septentrionall* or *Meridionall*: ſo that of two planets if both be *Septentrionall* or the more *Septentrionall* is the ſtronger: if both be *Meridionall*, the leſſe *Meridionall* is the ſtronger: If one be in the Ecliptick, it is weaker then that which is *Septentrionall*, & ſtronger then that which is *Meridionall*. When both are in the Ecliptick, or have both one Latitude, yet that planet which in Longitude declineth moſt to the North, or leaſt to the South is ſtronger.

Security of a planet is, when in his hayne he poſſeſſeth an An-

Angle, and the temporall light likewiſe in an angle from him, except Oppoſition being Orientall from ☉ in the day, and Occidentall from the ☽ in the night: ſo he muſt be in the tenth ſigne from ☉ in the day, and in the fourth ſigne from the ☽ in the night after the order of the ſignes.

A planet is ſaid to be ſwift in courſe, when he goeth faſter in 24 houres then his middle motion, and contrariwiſe he is ſlow when he is Retrograde or goeth leſſe then his middle motion in 24 houres, as it may be eaſily diſcerned in the *Ephemerides*.

A Table of the Planets middle Motion.

	Grad.	*Min'.*	*Sec.*
♄	0	2	1
♃	0	4	59
♂	0	31	27
☉	0	59	8
♀	0	59	7
☿	0	59	8
☽	13	10	35

A planet is increaſed in light when he departeth from ☌, or ☍ from him, and on the contrary he doth diminiſh in light. When the Equation of the argument of a planet is added to the middle motion, he is increaſed in number: if ſubſtracted he is diminiſhed in number.

The maſculine planets are alſo fortunate in the maſculine degrees and quarter of the heaven. Like as when they are Orientall from the ☉, judging the like of the feminine planets, when they are Occidentall from the ☉, and in a feminine quarter or degree of the Heavens. The force likewiſe of the diurnall planets is advanced, when they are by day above the earth, and by night under; for the nocturnal planets rejoyce to be by day under the earth, and by night above; & though this may be ſtiled a kinde of Elevation when the planets are thus above the earth, as likewiſe that other a kinde of depreſſion being under the

earth, yet it is not that elevation of moment, ſo often mentioned by *Ptolomie*: and therefore we muſt know that one Planet may be ſaid to be elevated above another divers wayes.

Firſt, from a Reference to their Orbs: for thoſe Planets which are neereſt to the *Apogæum* of their Epicycles, are ſaid to be elevated above others which are more remote; ſecondly, in reſpect of their latitude, and ſo thoſe which have North-latitude are elevated above thoſe Planets which either are neerer on the North-ſide to the Ecliptick, or otherwiſe are removed Southward from it, and if both Planets happen to have *Meridionall* latitude, that which hath leaſt of this kinde of latitude is ſaid to be advanced above the other which hath more. Thirdly, when two Planets are in conjunction, that which is moſt Occidentall and of ſloweſt motion, may be ſaid to be exalted above the other. Fourthly, one Planet is ſaid to be elevated above another relation being had to their ſituation in the celeſtiall figure; for thoſe which by poſiture are neereſt the Meridian, eſpecially in the Aſcending part of the Heavens, are ſaid to be elevated above the reſt; and this is a thing of great uſe, eſpecially in the conjunction of the three Superiours, to conſider which is moſt elevated.

Likewiſe when a Planets motion is increaſed, or that he be direct or at leaſt in his ſecond ſtation, then is he or they fortunate; the like is again when they are in a *Sextile*, *Trine*, or at leaſt in a *Quartile* aſpect of good Planets, ſo as theſe be not Lords of unfortunate houſes: alſo when they are in the ſame degree and minute that the ☉ is in, for then they are ſaid to be in *Cazimi*, which among *Aſtronomers* is reputed a main fortitude; as alſo when they are in a *Sextile* or *Trine* aſpect with the ☉, and when they depart from combuſtion, or from under the beams of the ☉. Finally, they are ſtrong and fortunate when they are free, and without any aſpect of the maligne Planets, or when they are in reception with the good.

CHAP.

CHAP. XXI.

Of the misfortunes of the Planets.

THe Planets are called infortunate, when they are in cadent houſes, or that they do not behold the Aſcendant, and that they are out of their own eſſentiall dignities, or being in the dignities of the maligne Planets, as in the terms of *Mars* or *Saturn*, or that they be in their falls, or contrary ſignes to their own houſes, or elſe be retrograde, or in their firſt ſtation, or Meridional, eſpecially aſcending: the force and ſtrength of the Maſculines is diminiſhed in feminine degrees, and in a feminine Quarter of the Heaven, and when they are Occidentall of the Sun. The force of the Feminines is likewiſe diminiſhed, when they are in maſculine Quarters and Degrees of the Heaven, and be Orientall from the Sun. Likewiſe when the diurnall Planets are by day under the earth, and by night above, and the nocturnal by night under the earth, and by day above, or that they be ſlow in motion, or joyned to the tail of the *Dragon*, their force and ſtrength is diminiſhed. Like misfortune hapneth unto them when they are beſieged, that is to ſay, when a good Planet is placed between two evil, ſo that when he ſeparateth himſelf from one evil, he applieth to the other.

So long as they are combuſt, being not diſtant from ☉ eight degrees and 30 minutes either before or after, or that they have their courſe in *via combuſta*, that is, in the burnt way, which is from the 13th degree of ♎ unto the ninth degree of ♏, they are likewiſe infortunate; they alſo receive great misfortune and hurt by the Quadrate aſpect of the evil Planets, and by a *Sextile* in ſignes of long Aſcenſions, but ſpecially by the Conjunction and Oppoſition. Likewiſe their ſtrength is much weakned by the Quadrate and Oppoſition of the ☉. They ſuffer in like manuer detriment and hurt, when as the evil Planets are exalted above the good, or that the good do apply unto the evil being Retrograde.

A planet is ſaid to be beſieged when he is placed between two Infortunesas, ♄ and ♂, or within their beams; void of courſe is whileſt a planet ſeparating from another, doth not again joyn himſelf, or behold any other whileſt he abideth in that ſigne: but this is to be underſtood according to the radiations of their aſpects, and this is to be conſidered only in the ☽.

CHAP. XXII.

Of the particular Fortunes and Impediments of the Moon.

WHen the ☽ is increaſing in her light or number or motion, or that her courſe be not void or empty, ſhe is ſtrong and fortunate; but if ſhe be void of courſe and diminiſhed in her motion or light, ſhe is then infortunate. When ſhe alſo hath her courſe thorow the ſigne of *Gemini*, which is the twelfth ſigne from *Cancer*, which is her houſe, or that ſhe doth not behold *Cancer*, or is in the firſt or twelfth houſe, ſhe is afflicted and hurt. Alſo when ſhe ſuffereth an Eclipſe, or being in her increaſe hath her courſe with ♂, or in her decreaſe with ♄, or doth not behold the place of her Conjunction or Oppoſition immediately going before from the place that ſhe is in, ſhe is likewiſe infortunate.

Alſo when ſhe is in the burnt way, which is from the midſt of ♎ to the midſt of ♏, and after ſome opinions, when ſhe is under the Sun-beams in the Ecliptick line, ſhe is ſaid to be *in via combuſta*.

It

It is to be noted that ☽ in ☌ of ☉ ♄ ♂ ♃ is impedited two dayes, one day, that day before and after.

It is to be noted that ☽ in ☍ of ☉ ♄ ♂ is hindered one day before and after.

It is to be noted that ☾ in □ of ☉ ♄ ♂ is said to be impedited twelve houres before and after.

Here followeth a brief and ready Table of all the Fortitudes and Debilities of the Planets essentiall and accidentall.

Fortitudes.		*Debilities.*	
House	5	Combust, or under the Sunbeams	5
Exaltation	4		
Triplicity	3	Retrograde	5
Term	2	Occidentality of ♄, ♃, ♂,	2
Face	1	Orientality of ♀, ☿,	2
Free from Combustion	5	In his detriment	5
In Cazimi	5	In his fall	4
Direct	4	Peregrination	5
Orientality of ♄, ♃, ♂,	2	Slow in motion	2
Occidentality of ♀, ☿,	2	Application to Infirmities.	4
Encreasing Light,	2	Diminishing Light,	2
Encreasing Number	2	Diminishing Number,	2

In

Fortitudes.		*Debilities.*	
In mutuall ☽ House,	5	Eclipse	5
reception of ☽ Exaltation.	4	Ferality	5
Between two Fortunes,	5	In terms of Infirmity	2
♂ with a fixed Star of ☽ his own nature	5	Void of course	2
		In burnt way	2
Application to a Fortune	4	Besieged between two In-	5
Security.	5	fortunes	
	5	♂ △ ☽ with ♄	5
Partil aspect ☽ ♂ △ with ♆, or	4	Partil A. ☽ △ ☽ with	
of ☽ ✶, ♀,	3	spect of ☽ ♂ ☽ ♂	3
With these ☊ addeth	3	To these adjoyned ♆	4
Joy by reason of ☽ Signe,	3	♂ With a fixed star of evil	5
☽ Place.	3	nature	
Hayz	3	Disagreement of Quarter	2
Confirmity of Quarter,	2	Disagreement of Hayz	3
Swift of course	2		
		Void,	1
☽ Masculine or Fem.	1	☽ Smokie,	1
Degree ☽ Light,	1	Degree ☽ Dark,	1
☽ Full, (tune.	2	☽ Lame,	1
☽ Augmenting For-	2	☽ Rotten.	1
In the Ascendant, or 10,	5		
In the 7, 4, or 11.	4		
In the 2, or 5.	3	In ☽ 12 ☽ House.	5
In the ninth.	2	☽ 8 ☽	4
In the third.	2	☽ 6 ☽	3

For-

Fortitudes and Debilities of the part of Fortune.

Strong and Fortunate in	The signes,	♉ or ♓,	5
		♎, ♐, ♌, ♋,	4
		♊,	3
	The terms of ♃, or ♀,		2
	Aspect of	☌,	5
		△, of ♃ or ♀,	4
		✶,	3
To these adjoyned ☊, addeth			3
Weak and unfortunate in	The signes,	♈ neither gives nor diminishes.	
		♍	5
		♑	4
		♒	3
	The terms of ♄ or ♂		2
	Aspect of	☌	5
		□ ♄ or ♂	3
		☍	4
To these ☋ adjoyned, addeth			3

Also it is strong or weak according to the house or place, wherein it falleth, whereof you may judge in the former Table, as of the dignities of the Planets:

In ☌ with these fixed stars	strong	*Regulus* 24 34 ♌
		Spica ♍ 18 33 ♎
		Caput Algol 20 54 ♉
	weak	*Combust.*

CHAP.

CHAP. XXIII.

Of the twelve Houſes of the Heavens.

THe ancient Aſtronomers which have written of Aſtrology, have in divers ſorts and manners divided the twelve houſes. Some beginning at the Aſcendant, divide the Zodiack into twelve equall parts by Circles meeting in the Poles of the Zodiack. Others divide the Equinoctiall into twelve equall parts by imaginarie Circles drawn from the Poles of the World: others divide the verticall Circle of the Eaſt into twelve parts; but for brevities ſake we will leave the variety of their opinions, and following *Regiomontanus* (whoſe way is thought to be moſt rationall) will divide the houſes by four Circles, which ſhall paſſe by interſections or cuttings aſunder of the Meridian and Horizon, and divide the Heaven into twelve unequall parts which are called houſes. Firſt of all, the whole Sphere of the Heaven is divided into four parts by the Meridian and Horizon, the beginning of which parts are called the angles or chief points of the Heaven. By theſe chief points are underſtood the four degrees of the Ecliptick line, which do touch the Meridian as well at mid-day, as at mid-night, and the Horizon as well at the riſing as ſetting. Theſe principall degrees are the Cuſps or beginnings of the firſt, fourth, ſeventh and tenth houſes. And the other houſes are at all times to be had and found by the four foreſaid circles, which by two diviſions do paſſe through the Meridian and Horizon, the diſtance of all which houſes are equal in the quarter, the beginning of them being taken from thoſe circles. The firſt Houſe beginneth with the Eaſt or riſing Horizon, and endeth according to the order of the ſignes with the ſucceeding circle, where the ſecond houſe beginneth, and ſo going forward by the *imum Cœli* unto the Deſcendant, and thence by the *medium Cœli*

to

to the Aſcendant again. Among theſe foure of them are called Angles, the foure next ſucceeding, and the laſt four cadent or falling houſes, as in the figure following it ſhall appear. The firſt houſe is called the joy of ☿, the third of ☽, the fifth of ♀, the ſixth of ♂, the ninth of ☉, the eleventh of ♃, the twelfth of ♄.

The Horizon divideth the whole Orbe into two half Spheres diſtinguiſhing the 12 parts or houſes, *viz.* ſix above the earth, as the 12, 11, 10, 9, 8, and 7; and 6 under the earth, as the Aſcendant, 1, 2, 3, 4, 5, and 6.

The Meridian divideth the Heaven into two halves, that is to ſay, Aſcending or Oriental, as the 10, 11, 12, 1, 2, 3, Deſcending and Occidentall, as the 4, 5, 6, 7, 8, 9: alſo the Horizon and Meridian do divide the Heavens into foure equal parts or quarters.

The firſt Quarter is taken from the Cuſp or beginning of the Aſcendant unto the Cuſp of the tenth houſe, and is called the quarter Orientall aſcending, attributed to Child-hood, Maſculine, Sanguine, Spring: it containeth the 12, 11, and tenth houſe.

The ſecond Quarter is between the Cuſpes of the tenth and ſeventh houſe, and is called the Meridian Quarter Deſcending, Youth, Feminine, Cholerick, Summer; it poſſeſſeth the 9th, 8th and 7th houſe.

The third Quarter is from the 7th houſe unto the Cuſp of the 4th, and is called Occidentall Deſcending; Manhood, Maſculine, Melancholy, Autumne; it includeth the 6th, 5th, and 4th houſe.

The fourth Quarter is from the Cuſp of the fourth houſe unto the point of the Horoſcope or Horizon, and is called the *Septentrionall* Quarter aſcending; Old-age, Feminine, Phlegmatick, Winter, it comprehendeth the third, ſecond, and firſt houſe.

Likewiſe the twelve Houſes are diſtinguiſhed into Angles Succedent, and Cadent, whereof the Angles are the chief; for in them the Planets do more evidently expreſſe their Influence.

The Succedents are next to them, and are indifferent between the angles and cadents. The cadents are inferiour and abject places for them, the Planets are weakned.

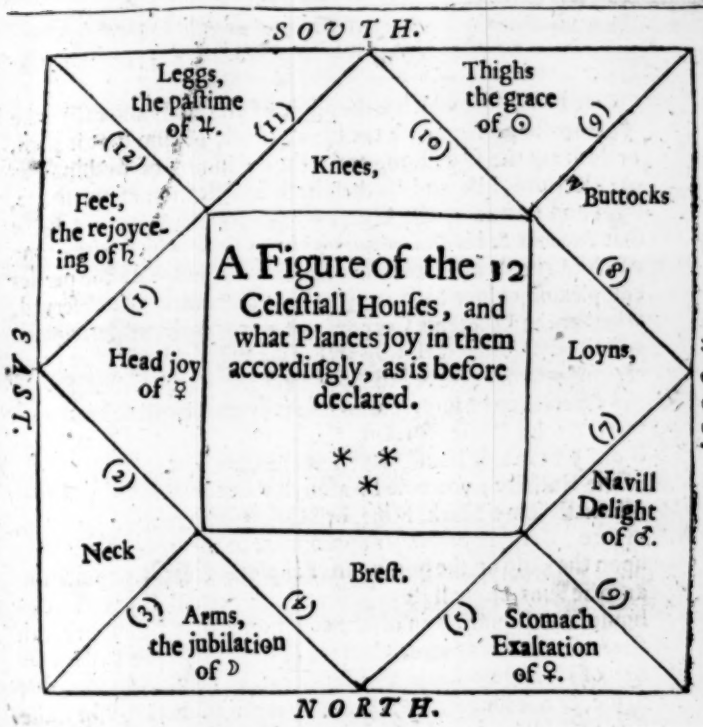
In judgement of times the angles signifie yeares; succedents, moneths; cadents, dayes, as if in any Nativity the signifier of life be strong in angles, it promiseth health and long life; but in Questions it is otherwise to be judged, for the angles declare the readiness and good speed of the thing signified, that is to say, dayes, houres, or weeks; the succedents, weeks, or moneths; the cadents, moneths or yeares: but herein you must not be guided by the houses alone, but withall to ballance your judgement with the *Significators* site in the signes whether fixed, cómon or moveable: for the fixed signifie moneths or years, the common weeks or moneths; and the moveable, weeks, dayes and houres; you are likewise to consider whether your *Significator* be a ponderous or light Planet, whether slow or swift in motion, whether direct or retrograde, and in judgement of time to commix all these, not rashly judging upon one single testimony; for *à te & à scientia, &c.* was rightly said by *Ptolomie*.

The Dignities of the Houses do follow successively in this manner as here is set down.

1 10 11 7 4 5 2 9 3 8 6 12.

So that the first is preferred before the tenth, and the tenth before the eleventh, &c. but *Ptolomie* preferreth the tenth before the first.

A



CHAP. XXIV.

The ſignification of the Houſes.

NOw that we have ſhewed the diviſion of the houſes, we will alſo treat of the ſignification of the ſame, for every Houſe hath his own proper ſignification, as there be alſo proper Lords of the *Triplicity* of the Houſes; by the Lords of the *Triplicity* of the Houſes is underſtood the Lord of the *Triplicity* of the ſigne, which maketh the Houſe whereof is ſpoken before.

Of the House which is called Life.

THe first house which is the angle of the East, and called the Horoscope, signifieth the life and body of him that is born, or doth ask the Question, and is the beginning of all things, as of Elections, Life, and Birth. It hath signification of the shape, form and stature of the Querent: for according to the signe that Ascends, & his *Denominator* with the signe, which at the time of the Question he possesses, you must judge of the parties complexion, colour & stature; & this is the rather to be observed, whether the Querents Corporature agree with the description wch the first house yields, by reason many (& not without good reason) will not proceed to judgement, unless the first describes the Querent to be sure, if it do, the judgement will be more certain. As this house represents the head and face, so if either ♄ ♂ or ☋ be in this house, either at the time of the Question or of the Nativity, you may be assured that the Native or Querent hath some Mark, Mole, or Skar on some part of his head, or face, or in that member appropriate to the signe that is then upon the Cusp of the house. In Eclipses, great Conjunctions and the Suns Annuall Revolution to the Vernall Equinox, this house hath signification of the common people, and generall state of that Kingdome, when the *Scheme* is set. The *Configurators* of this house are ♈ and ♄: for if ♄ be fortunate in this house, & not hindered by ♂, nor by mean Planets ☽, ☿, or ☉, he signifieth long life and health, and the more being fortunated of ♃ and ♀; this in ordinary Questions is termed the Ascendant, because when ☉ comes to the Cusp of this house he ascends within the limits of our Horizon; In Nativities it is called the Horoscope from a consideration of the houre, and what stars at that houre of the birth do arise within our Hemisphere.

Of the second House.

THe second is the House of substance, riches, wealth, or poverty, of all moveable goods, money lent, of profit or gain, losse

loſſe or damage. In an Eclipſe or great Conjunction, it hath ſignification of the poverty or wealth of the people: at the earths entrance into ♎, according to *Copernicus*, it repreſents the ſupport of a Common-wealth and its Magazines. It hath ♃ and ♂ *Conſignificators*, and is accordingly fortunated by the benigne preſence of ♃, but unfortunate by ♂ and ☉.

Of the third Houſe.

THe third Houſe ſheweth us all things concerning Brethren, Siſters, Cozens, or Kindred, Neighbours, ſmall Journeys Rumours, Meſſengers, Epiſtles, Letters. It hath *Conſignificators*, ☿ and ♂, which is one reaſon why ♂ in this Houſe unleſſe joyned with ♄, is not very unfortunate. The Poſition of the ☽ in this Houſe, is an argument of many ſmall Journeys.

The fourth Houſe.

BY this which is called the houſe of Parents, we judge of Fathers, Houſes, Lands, and ancient Heritages (but not alwayes of thoſe that are dead) and of Gardens, Waters, Woods, Paſtures, &c. all things unmoveable, as Caſtles, Townes, Cities beſieged, or not beſieged, Tillage of the Earth, Treaſures hidden, the determination or end of any thing. Its *Conſignificators* are ♋ and ☉; we call it *imum Cœli*, or angle of the earth. By the Lords of this *Triplicity* one ſhall know what will follow. The firſt Lord giveth judgement of the Fathers: by the ſecond we know all things as touching Caſtles and Cities: by the third the end of all things is determined.

The fifth Houſe.

THe fifth named the Houſe of Children, hath its ſignification of them, of Embaſſadors of the State, of a woman with Childe, of Alehouſes, Taverns, Plays, Meſſengers or Agents for Republicks, of the wealth of the Father, the ammunition of a Town beſieged; if the woman be impregnated, and whether

of

of a male or female: of the health or ſickneſſe of the ſonne or daughter that askes the Queſtion; it hath likewiſe ſignification of joyes, playing, banquets, apparel; *Conſignificators* ☌ and ♀, who doth joy in this houſe in regard it's the houſe of pleaſure, delight and merriment: it's wholy unfortunate by ♄, and ♂. The firſt Lord of that *Triplicity* ſignifieth children and their life: the ſecond, love; the third, Embaſſadors, Meſſengers, or gifts.

The ſixth Houſe

HAth ſignification of Sickneſſes and Infirmities, their cauſe, and *Origin*, whether long or ſhort, whether you may expect reſtitution of decaied health, or otherwiſe to terminate in death. Under this houſe are comprehended men & maid-ſervants, all ſorts of leſſer cattel and profit, and loſſe got thereby; it ſignifieth Uncles and Aunts on the fathers ſide, as being the third from the fourth; *Configurators* are ☿ and ♀. By the firſt Lord of the *Triplicity* you ſhall know the maladies, diſeaſes, and griefs ſhall happen by them; By the ſecond you ſhall judge of ſervants; and by the third of the profit and commodity that ſhall come by them, and of the ſmall cattel with their multitude and ſtore.

The ſeventh Houſe

GIveth judgement of Marriage, women, Contentions, Wars, publick enemies, baniſhments, robberies, all manner of love-queſtions. In Aſtrologie the profeſſour of it, in Phyſick the Phyſician: Thieves and thefts; the perſon ſtealing whether man or woman, wives, ſweet-hearts, their ſhape, deſcription, condition, nobly or ignobly born; where you are to note, that if the wife ask concerning her husband, this houſe concerns his life, perſon, ſtature, &c. By this at an annuall Ingreſſe we judge whether Warre or Peace is probably to enſue that yeare; ſome make it likewiſe to have ſignification of death, becauſe

it

it is oppoſite to the firſt; for the *Conſignificators* it hath ♎ and ☽. The firſt Lord of the *Triplicity* giveth judgement of marriage, and women; the ſecond of contentions, the third of lawful or unlawful joyning or coupling.

The eighth Houſe.

THis Houſe is ſignifier of death, its quality and nature, Legacies, Wils of men deceaſed, and alſo their eſtate or inheritance. It ſignifies the Wifes portion whether much or little, to be obtained without difficulty or not. Under this is contained death by poyſon or other wicked means. Of ſignes it hath ♏ for *Conſignificator*, and ♄. The firſt Lord of that *Triplicity* is Lord of the death. The ſecond teacheth precepts and old ancient things: the third, the heritages of the dead.

The ninth Houſe.

BY this we give judgement concerning the good or bad ſucceſſe of him that undertakes a long Voyage or Journey, whether it be by Sea or Land, it ſignifies Clergie men of all ſorts, whether Epiſcopall, Presbyteriall or Independant: Dreams, Viſions, forreigne Countreys, Benefices, Books, Learning and Arts, *Sagittarius* and *Saturn* are its *Conſignificators*: The firſt Lord of the *Triplicity* ſheweth the peregrinations or long journeys with the accidents ſhall happen in them. The ſecond Lord is Ruler of ones naturall inclination toward Religion and Vertue: The third is the Interpreter of Dreams.

The tenth Houſe.

THis is the Royall, Houſe, for it repreſents Emperours, Kings, Princes, Dukes, Earles, Judges, Prime Officers, Commanders in chief, whether in Town or Field: all ſorts of Magiſtracy, & Officers in authority, Mothers, honour, preferment, dignity, Office,

Office, Lawyers, the Profession or Trade that any one may best undertake, and is naturally inclined to. The *Consignificators* are ♈ and ♂, others say ☽. It is fortunate of ☉ and ♃, infortunate of ♄, and ♂ either of which or ♌ herein placed shews an Athiest.

The eleventh House.

IS the house of hope, trust and confidence, of foot-men, of friends, and their fidelity or falsnesse. It being the second House to the tenth; it signifies the Kings Exchequer or Treasure, in Warre their Ammunition and Souldiery; of this house also is judgment taken for praise and commendation. Its *Consignificators* are ♒ and ☉.

The twelfth House.

THis house is called the evill spirit, and giveth a true and determinate judgement of privy and secret enemies, deceivers, envious persons, imprisonments, evil thoughts, whisperings, great beasts and cattel, all manner of affliction, tribulation, self-undoing, Witches, and such as maliciously undermine their neighbours, as secret Informers, Tatlers and Tale-bearers. It hath signification of all things good and evill which happen in the travel of women and of harlots: its *Consignificators*, of signes ♓, of Planets ♀. The first Lord of the first *Triplicity* is Lord of the secret enemies. The second of the labours and sorrows: and the third of the beasts and cattell. These are the chief points briefly touched diligently to be committed to memory touching the signification of the 12 Houses. Only the colours appropriated to each house being omitted, are as follow.

A Declaration of the former Figure.

THis figure consists of two principall circles divided into twelve equal parts, between each space there are conteined the signes with their severall colours appropriated unto them;

Office, Lawyers, the Profeſſion or Trade that any one may beſt undertake, and is naturally inclined to. The *Conſignificators* are ♈ and ♂, others ſay ☽. It is fortunate of ☉ and ♃, infortunate of ♄, and ♂ either of which or ♍ herein placed ſhews an Atheiſt.

The eleventh Houſe.

IS the houſe of hope, truſt and confidence, of foot-men, of friends, and their fidelity or falſneſſe. It being the ſecond Houſe to the tenth; it ſignifies the Kings Exchequer or Treaſure, in Warre their Ammunition and Souldiery; of this houſe alſo is judgment taken for praiſe and commendation. Its *Conſignificators* are ♒ and ☉.

The twelfth Houſe.

THis houſe is called the evill ſpirit, and giveth a true and determinate judgement of privy and ſecret enemies, deceivers, envious perſons, impriſonments, evil thoughts, whiſperings, great beaſts and cattel, all manner of affliction, tribulation, ſelf-undoing, Witches, and ſuch as maliciouſly undermine their neighbours, as ſecret Informers, Tatlers and Tale-bearers. It hath ſignification of all things good and evill which happen in the travel of women and of harlots: its *Conſignificators*, of ſignes ♓, of Planets ♀. The firſt Lord of the firſt *Triplicity* is Lord of the ſecret enemies. The ſecond of the labours and ſorrows; and the third of the beaſts and cattell. Theſe are the chief points briefly touched diligently to be committed to memory touching the ſignification of the 12 Houſes. Only the colours appropriated to each houſe being omitted, are as follow.

of

A Declaration of the former Figure.

THis figure conſiſts of two principall circles divided into twelve equal parts, between each ſpace there are conteined the ſigues with their ſeverall colours appro priated unto them;

upon the inner circle there is faſtened a moveable Scheme of the twelve houſes with their and the Planets colours attributed to them. The uſe hereof is this, if you would deſcribe the colour of any parties clothes (as in the caſe of theft or the like) or of any cattel; then after you have erected your Figure, look in what houſe and ſigne of the Zodiack the *Significator* of the cattel and party is in; then bring that houſe in your moveable Figure directly under the ſigne your *Significator* is in, and then at one view you ſhall have the colour both of the ſignes and houſes; by commixtion whereof with that which the *Significator* gives, youmay accordingly deſcribe the colour of the party or cattel enquired after. Note here that thoſe ſix ſignes which are contained in the upper half of the circle, are ſignes of direct or long Aſcenſions; the other ſix in the lower half, are ſignes of oblique or ſhort Aſcenſions.

CHAP. XXV.

By what means the other Significations of the Houſes may be found.

NOw having throughly conſidered and weighed the firſt and principall ſignifications of the houſes: it is eaſie to finde the reſt, numbring them ſucceſſively according to the natural order and progreſſion of the ſignes. The ſecond houſe doth alwayes give certain judgements of the ſubſtance or riches of the houſe that goeth before him; the third houſe of brethren; the fourth of the father and heritage, and other ſignifiations pertinent to the fourth houſe; the fift of children; the ſixt of Infirmities and ſervants; the ſeventh of wives and women; the eighth of Death; the ninth of Religion; the tenth of rule and dominion; the eleventh of friends; the twelfth

twelfth of ſecret enemies, from whence they are named accordingly, as it followeth in this Diſtich.

1	2	3	4	5	6
Vita,	*Lucrum*,	*Fratres*,	*Genitor*,	*Nati*,	*Valetudo*,
Life,	Gain,	Brethren,	Parents,	Children,	Sickneſs,
7	8	9	10	11	12.
Uxor,	*Mors*,	*Sacra*,	*Religio*,	*Benefactáque*,	*Carcer*.
Wife,	Death,	Religion,	Magiſtery,	Friendſhip,	Priſon.

By theſe names and places, as *Julius*, *Firmicus* affirmeth, judgement is given upon the whole birth of man; which if they be diligently looked upon and marked, what dominion the Planets have in them, there is nothing whereof you ſhall not be able to give true judgement. Theſe ſignifications are not only gathered, beginning at the Aſcendant (that is, in a horary Queſtion,) but alſo take beginning at every houſe, whereby it comes to paſs that the other houſes have more divers and infinite ſignifications; wherefore that this doctrine may be better underſtood, we will give an example of the firſt and ſecond houſe, by which you may judge how to order the reſt.

Of the firſt Houſe.

FOrſomuch as the firſt houſe is the ſecond from the twelfth, it giveth judgement of the ſubſtance, riches, and ſervants of the ſecret enemies; and being the third houſe from the eleventh, it ſignifieth the brethren of friends and other things which the third houſe ſignifies. And becauſe it is the fourth from the tenth houſe, it ruleth the fathers of Kings and their Heritages and Caſtles: it ſignifieth alſo the children of Religious Perſons, becauſe it is the fifth from the ninth houſe; It hath alſo rule over ſervants, & ſickneſs of Familiars and open

enemies, and of women, who crown their husbaends foreheads with *Actæons* fortune, and all this becauſe it is the ſixth houſe from the eight; and becauſe it is the ſeventh from the ſeventh houſe, it ſignifieth the wives of open enemies. Concerning the death of ſervants alſo it giveth judgement, becauſe it is in the eighth place from the ſixth houſe; it ſheweth alſo the Religion and long journeys of children, being the ninth from the fifth: likewiſe being the fourth houſe from the tenth, it ſhews the dignities and advancements of the fathers: It declareth alſo the friends of brethren, being the eleventh from the third houſe: and finally, it ſheweth the ſecret enemies of the Miniſters or ſervants, becauſe it is the twelfth from the ſecond houſe.

Of the ſecond Houſe.

BY like reaſon and order, the ſecond houſe giveth judgement of the brethren and ſiſters of open enemies, as being the third from the twelfth: alſo it repreſenteth the fathers of friends, becauſe it is the fourth houſe from the eleventh: It governeth likewiſe the children of Kings, being the fifth from the tenth: it giveth judgement alſo of ſervants, and ſickneſſe of religious perſons, as that which by natural order hath the ſixt place from the ninth. By this the Wives of our familiars and enemies are known, as being the houſe of Marriage, and the ſeventh from the eighth: but the eighth houſe hath not this ſignification of his own proper nature, but becauſe it is the ſecond ſucceeding the ſeventh houſe, which doth principally ſignifie wives and enemies; by the ſecond the cauſe of the death of wives is known, becauſe it poſſeſſeth the eighth place from the ſeventh houſe. Alſo the Religion of ſervants and their long journeys are known by the ſecond houſe, becauſe it is the ninth from the ſixt. The dignity and advancement of the children is gathered from it, becauſe it is the truth from the fift houſe, it ſignifieth alſo the friends and eſtate of fathers being the eleventh houſe from the fourth. Finally, it ſignifieth the ſecret enemies of brethren, becauſe it is the twelfth houſe from the third: and in this ſort we

muſt

muſt judge of the other houſes, by underſtanding to which of the houſes of the Celeſtiall figure the thing or party enquired after doth belong, as ſuppoſe one ſhould aske, Shall I have any ſubſtance or wealth by my Uncle, or receive money perhaps that he hath promiſed to give you? for reſolution of this, we know already this belongs to the ſecond houſe, but in this caſe not to the ſecond of the Scheme, and therefore we muſt look under what houſe Uncles are compriſed, which is the ſixth of the figure, as being the third from the fourth, and ſo hath ſignification of the Fathers Brethren; and now having found this, it muſt follow that the ſecond from it is their houſe of ſubſtance, and that is the ſeventh of the figure; thus for other things vary your Rule, and you ſhall be able to reſolve any Queſtion that ſhall be propoſed unto you.

CHAP. XXVI.

How to find out the Lord of any Houſe, which of the Arabians *is called the* Almuten.

HAving declared as briefly as may be the ſignfication of the twelve houſes, we will alſo according to the doctrine of the ancient Aſtronomers, ſhew you how to finde out that Planet which ſhall rule in every of them, which of the *Arabians* is called the *Almuten*, in *Latin Dominus*, and in *Engliſh* Lord. Beginning therefore with the definition of the name, this *Almuten* is aſmuch as to ſay, vanquiſhing or ſurmounting, and therefore is called the Lord. The Lord therefore of the Aſcendant or of another houſe is the Planet which hath moſt dignities, or greateſt ſtrength in that place. If then you deſire to know what Planet is Lord of the Aſcendant, look what ſigne and what degree of the ſigne is in the beginning of the firſt houſe; what is here ſaid of the firſt, underſtand likewiſe of the other houſes. If with that ſigne and that degree

degree you enter the Table of the Planets Dignities, and place your *Index* upon the degree of the ſigne found out, under the *Index* directly under the Line of the ſame ſhall appear all the dignities of the Planets. As for example, Suppoſe in a Queſtion the fifth of *Aries* ſhould aſcend, and you would know the Lord of it, placing your *Index* upon the fifth degrees of *Aries* in the Table of the Planets dignities, I finde that the Sun hath exaltation in *Aries*, and therefore hath four vertues. Then you ſee although the exaltation of the Sun be in the 19th degree of ♈, yet it ſtretcheth throughout the whole ſigne, as the exaltations of other Planets do. He hath alſo a dignity of *Triplicity*, becauſe the Queſtion is by day, and for that hath three vertues; but *Mars* becauſe ♈ is his houſe, hath five dignities, and one by face: *Jupiter* alſo Lord of a term hath there two dignities, but becauſe the Sun doth excell the reſt for dignities, he is therefore Lord of the aſcendant; for he hath four for exaltation, and three for *Triplicity*, which are ſeven; whereas *Mars* hath but ſix dignities, five for houſe, and one by face: and yet I do not hold this to be an Infallible Rule; for in all my reading I never found to this day, that any ever made *Saturn* Lord of *Libra*, which according to this method muſt be; for grant a Queſtion to be propoſed in the day-time, and the ſixth degree of *Libra* aſcend, then hath *Saturn* dignity of exaltation of *Triplicity* and *Terme*, which make nine in all, whereas *Venus* hath only five by houſe, and yet do all make *Venus* Lady of *Libra*; the reaſon whereof I cannot conceive, unleſſe it be becauſe there are more fixed Stars in the Conſtellation of *Libra*, of the nature of *Venus*, then of *Saturn*. But here's the diſpute, what if two Planets be found to have equall dignity in the ſame place? which of them ſhall be *Almuten*? for this it muſt be obſerved, if any of them be in the aſcendant within two, three or foure degrees neer to the beginning of the firſt houſe, if you finde a Planet thus ſituated, the ſame Planet though it had but two dignities ſhall be Lord, and the other although it had all the dignities that might be, yet becauſe of his abſence he ſhall not be Lord; if none of them be in the aſcendant, then look if they do behold the aſcendant; for he which beholdeth it with the better

better or ſtronger aſpect ſhall be Lord; if none of them do behold the aſcendant, or be equall in aſpects, then which of them is ſtrongeſt in the Heaven, that is, if one of them be in angle, and the other in a ſucceeding houſe, or one in a ſucceeding, and the other in a falling Houſe, that which is in the Angle or ſucceeding Houſe ſhall be judged the *Almuten* or Lord. If it ſhall happen that they be equall in dignities, then look which of them is in degree moſt agreeable to his own nature, as if it ſhould be a maſculine Planet in a maſculine degree, a feminine in a feminine, or in a light, dark, deep, void, azimene, or degrees that do increaſe fortune, then which of them ſhall appear ſtrongeſt ſhall be Lord. Finally, if they be in all points alike, then the houſe is preferred before other dignities, and the Exaltation before the Triplicity, the Triplicity before the Term, and Term before the face; as for example, a Queſtion being propoſed for the day-time, whoſe aſcendant is the 22th of ♈, the Lord whereof you would know: therefore ſetting your *Index* upon the 22th degree of ♈, in the Table of Dignities, it appears that ♈ is the houſe of ♂, and hath alſo his Term in that place, which makes ſeven dignities in all. Likewiſe the ☉ hath ſeven Dignities, foure for Exaltation, and three for his Diurnall Triplicity. *Venus* hath only one for face. Now it is doubtfull which of theſe two ſhall be adjudged Lord: but ſuppoſing the Sun to be in the beginning of the tenth houſe, beholding the aſcendant with a Quadrate aſpect, and *Mars* in the ſixth houſe, having no participation with the Aſcendant: the Sun ſhall be Lord, notwithſtanding *Mars* ſhall be partaker with the Sun, becauſe of his dignities he hath in ♈, and beareth rule with the Sun, in the aſcendant; although the Sun be chief Lord; in like ſort are the Lords and Rulers of other Houſes to be ſearched and found out. Yet according to the opinion of ſome, whoſoever be *Almuten*, yet the Lord of the Houſe is more properly *ſignificator* of the thing ſignified.

The

The Lords of the Signes according to the received opinion.

♈	♉	♊	♋	♌	♍	♎	♏	♐	♑	♒	♓
♂	♀	☿	☽	☉	☿	♀	♂	♃	♄	♄	♃

Notwithſtanding theſe be the proper Lords of theſe ſignes, yet when another Planet ſhall be well-dignified in any part of the ſigne, we muſt take him as a *Conſignificator* of the thing demanded, and accordingly judge from a conſideration had to both.

CHAP. XXVII.

By what means through help of the Tables in the Ephemerides, *the Figure or Houſes of Heaven are to be erected in every houre of the day.*

ALbeit there be divers and ſundry times of the day, in which the Celeſtiall Figures or Houſes may be erected, notwithſtanding we have reduced them to two times, that is, the Noon-time and the afternoon. This after-noon is reckoned from the noon of one day to the noon of the day following, reckoning from twelve of the clock unto the end of 24 houres. But firſt we will ſpeak of the erection of the Houſes for the Noon-time, becauſe it is moſt eaſie; and afterward for the after-noon. If you will then erect a celeſtiall figure for the houre of the noon, firſt frame your figure after the manner Aſtronomicall; then you muſt ſeek out the true place of the Sun in your Tables of the *Ephemerides*, which you ſhal find directly over againſt the day of the Moneth in the Table that ſerveth for your yeare. This degree being found with the minutes, if there be any, place it in the Cuſp

or

or beginning of the tenth houſe, together with the character of the ſigne, wherein the Sun is the ſame day; this being done, you muſt ſearch amongſt the Tables of the houſes, for that Table which is calculated for the altitude of the Pole of your Region, in which Table you muſt ſeek out the columne of the houſes under which is placed the ſigne wherein you found the Sun that day, and under the title of the tenth houſe, adding or leaving certain minutes, you ſhall finde the whole degrees, amongſt which having found the degree of the Sun in the right line leading to the right hand, you ſhall finde the degrees with the ſignes which ſhall be ſet in the eleventh, twelfth, 1, 2, and 3 houſes, as the title ſet over them doth teach you: and ſo have you ſix houſes of the figure erected, the other ſix houſes are found out by contrary ſignes, with the ſame degrees that are in the firſt ſix; as ſuppoſe the tenth degree of ♊, being on the Cuſpe of the tenth houſe, then muſt you place on the Cuſpe of the oppoſite houſe, which is the fourth, the tenth degree of *Sagittarius*, it being the oppoſite ſigne to ♊, doing thus for the other houſes.

But if the time of erecting a figure be after-noon (as it will ſeldome fall otherwiſe) after the ſame manner you muſt ſeek out the degree of the Sun for your houre appointed, leaving as it is aforeſaid, the minutes if they be under 30, or adding one degree if they be above 30, you muſt enter as before into your Table, which ſerveth for your place, and in the columne under which is placed the ſigne where you found the Sun that day and houre, under the title of the tenth houſe, going directly to the left hand in a little columne, whoſe inſcription is *tempus à meridie*, that is to ſay, the time afternoon or mid-day, you ſhall ſee the houres and minutes of the noon-tide, which are to be added alwayes unto the hours and minutes of the time of your Queſtion, and if your number of houres and minutes thus added, do ſurmount 24, then ſubſtract 24 out of the whole, and what remains ſeek out in the Table of the houſes in the little columne intitled, *Tempus à meridie*; and if you finde not the ſame number, take the next leſſe before, and ſee, and ſo ſhall you commit the leſſe errour, and directly toward the right hand

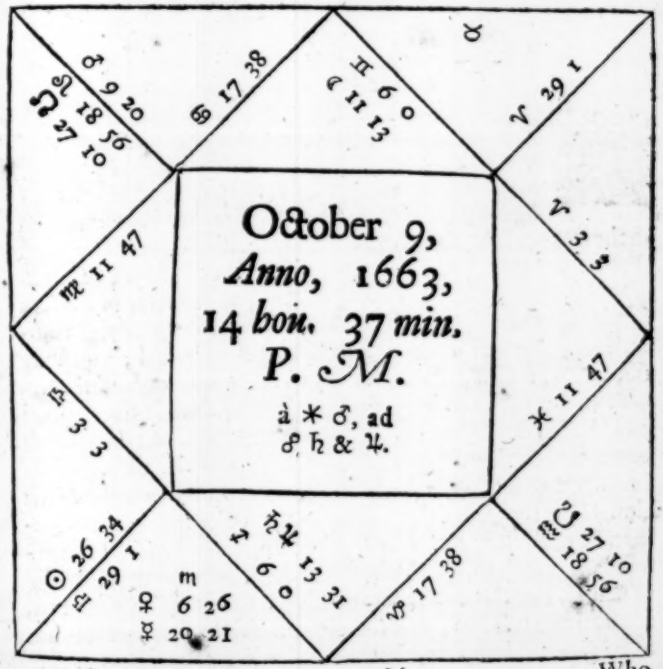
in the right line overthwart ſhall appear the ſignes and degrees of the ſix Houſes, that is of 10, 11, 12, 1, 2, and 3 houſes. The other ſix houſes are eaſily found by the oppoſite ſignes and degrees. I will not here diſallow, if any man being skilful in Arithmetick will erect his houſes after a more exact manner; this I leave to his own diſcretion. In this place I only go about to teach thoſe that are ignorant, and would learn the art, preſcribing only whole degrees unto them, leſt the difficulty and hardneſs in reducing of them into minutes and ſeconds, ſhould ſurcharge their wits and capacities.

CHAP. XXVIII.

Of the manner how to place the Planets in the Figure.

THe Figure being erected, all the Planets together with the head and tail of the Dragon, are fitly to be placed in it, which is done by this means; the place of the Planet being found out in the *Ephemerides* for the houre propoſed by Equation (a Table whereof will not I think be ſuperfluous to be annexed) muſt likewiſe be ſought out in the houſes, which being found, you ſhall place your Planet there. But it hapneth many times, and that very often, that the character of the ſigne of the place of the Planet is mark'd in ſome houſe, in which the Planet is not to be placed, becauſe the degree of his place is in another houſe. But that you may not fail in the right placing your Planets, take this following Rule eaſie to be apprehended; if after equation of your Planet to the houre of your Queſtion, you ſhall find that the number of degrees & minutes of your equated Planet is leſs then the number of deg. and minutes of the ſignes on the Cuſps of the firſt, ſecond, third, fifth, tenth and twelfth; then place your Planets without the houſes above the line of the Cuſp of the aforeſaid houſes. But if it happen that after equation they ſhall exceed the number of degrees,

grees, that are on the Cuſps of thoſe houſes, then place them within the houſe beneath the line of each houſe, and ſo for the other ſix, *viz.* the fourth, ſixth, ſeventh, eighth, ninth and eleventh houſes, if the degrees and minutes of your Planet exceed the degrees and minutes of the ſignes on the Cuſpe of any of theſe houſes, then place your Planet within the houſe above the line; if the degrees and minutes of your Planets be leſs, then place them without the houſe beneath the line. But if a Planet ſhall chance to be in a ſigne, that is intercepted betwixt two houſes, you muſt then ſet down the character of that ſigne where it is intercepted, and place your Planet beneath it.



Who liſt may ſpend their judgement on this Scheme of the third conjunction of *Saturn* and *Jupiter* in the fiery *Triplicity*, which was only erected and here inſerted for illuſtration of what preceded: for here you ſee ☉ being leſſe in degrees and minutes then the Cuſpe of the third houſe, is therefore placed without the houſe above the Line, and ſo ♂ being in nine degrees and 20 minutes only of ♌, and the Cuſpe of the twelfth, 18 degrees, 56 minutes is placed above without the houſe; this is ſo facile, I need ſay no more.

CHAP. XXIX.

Of ſuch things as are to be obſerved before judgement.

NOw having erected your Figure, and placed your Planets in the ſame, as is before ſhewed, before you give judgement npon any Queſtion, certain things are diligently to be conſidered, leſt errour be committed in the ſame. Firſt, therefore the ſeventh houſe, and the Lord thereof are to be conſidered, for if the ſeventh houſe be impedited by the aſpect or preſences of maligne Planets, or that his Lord be letted, that is, if he be in his fall or retrograde, or combuſt, or otherwiſe hindred by misfortunes aforeſaid; you may not ſafely give judgement, fearing to commit errour. For *Ptolomie* in the 14th *Aphoriſme* of his *Centiloquium* ſaith, In how great errour ſhall the *Aſtronomer* be wrapped, when the ſeventh houſe, and the Lord thereof are afflicted, and the reaſon hereof I conceive to be this, becauſe this houſe comprehends the Artiſt himſelf. Further, it is diligently to be marked, whether the Queſtion be radicall or no? which is known, if the Lord of the Aſcendant, and Lord of the houre be one, or of one *Triplicity* or nature. For this conſtellation riſing, the queſtion is radicall, contrariwiſe it is not, and therefore abſolute judgement is not to be given. Here note, that the firſt evill extendeth no further then

then when the queſtion demanded doth not appertain to the ſeventh houſe, for then it taketh no place, but rather ſheweth that the queſtion demanded ſhall have ill ſucceſſe or effect. Likewiſe neither the firſt nor ſecond rules do hold in Nativities, neither in any queſtion where the certain hour of the thing done is known and given. *Ganivetus* giveth warning to the *Aſtrologian*, of theſe things, eſpecially if the Aſcendant be the latter degrees of any ſigne, the queſtion is demanded *tentandi gratiâ*, or for deceit: alſo if the *Moon* be in the latter degrees of any ſigne, he commeth of miſchief to intrap thee, and the rather if ſhe be aſpected of the infortunes, or newly ſeparated from one of them; after thou haſt heedfully minded theſe cautions you may proceed to give judgement, and that without errour, if your Rules be duely obſerved.

CHAP. XXX.

Of the Significators, *and how to finde them out.*

BEfore that we come to give judgement, we muſt learn to know what the *Significators* are, and who they are, and how to finde them out. The *Significator* then is both the houſe that ſignifieth the thing demanded, and the Planet which hath moſt dignities in the ſame houſe, which is called the Lord of the houſe: the finding whereof we have already ſhewed. When therefore any Queſtion is propoſed, the Aſcendant and his Lord are to be attributed to the Querent, or mover of the Queſtion, and the houſe that ſignifieth the thing that is demanded, and his Lord are attributed unto the Queſtion or thing demanded: the *Moon* which in every Queſtion is common, is attributed alwayes with the Aſcendant, and his Lord unto him that moveth the Queſtion: as for example, if a man

a man ſhould move a Queſtion to enquire of the ſtate of his brother, the Aſcendant and Lord thereof, and the Moon are given unto the Querent, but the third houſe and his Lord are given unto the brother. Or if any man ſhall enquire of the ſickneſſe and diſeaſes of another, the Aſcendant, his Lord and the *Moon* are *Significators* of the patient: but the ſixth houſe and the Lord thereof do ſignifie the diſeaſes: and in this manner is to be dealt in all other Queſtions. Notwithſtanding it is to be known, that many times you muſt take many *Significators*, as in thoſe things which are done by Perſonages or Ambaſſadours comming between us in bargains, Treaties of Peace, marriages and ſuch other like: for in theſe things the Aſcendant and his Lord, and the *Moon*, the Planet from which the *Moon* is ſeparated, are to be joyntly conſidered. And the Planet whereto the *Moon* doth apply with the houſe, that ſignifieth the thing demanded with the Lord of the ſame, is to be given to the queſtion; alſo they do joyn to the *Significators* any Planet, which hath any community or fellowſhip with the ſignification of the thing: as for example, a man propounds a queſtion of a future marriage, here the Aſcendant with his Lord, and the Planet from whence the *Moon* is ſeparated with the *Moon* her ſelf, is given unto the Querent. But the ſeventh houſe and the Lord, and the Planet whereunto the *Moon* doth apply, you ſhall give unto the thing that is demanded. But if it be a man that is the Querent, you ſhall joyn the ☉ unto the other *Significators*, becauſe the ☉ doth ſignifie a man. But contrariwiſe, if it be a woman, *Venus* is joyned unto the *Significators*, becauſe ſhe ruleth the Woman, and the ☉ to the thing that is demanded: and thus muſt you do in all other Queſtions. For their diſpoſition either one to another, or to the fortunate or unfortunate Planets do ſhew what ſhall come to paſs of the thing demanded. Thus we have ſufficiently ſpoken of the *Significators*, and now we will haſten to the Judegments.

CHAP.

CHAP. XXXI.

How many wayes things are brought to perfection.

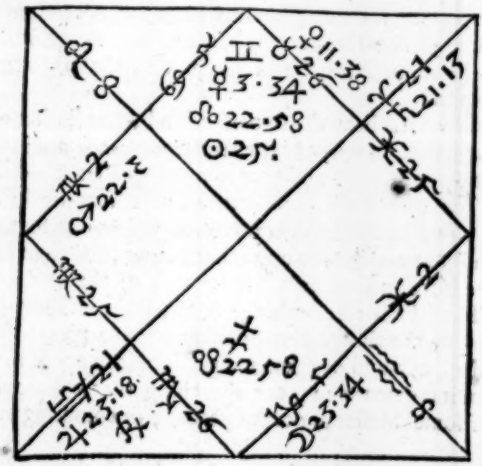
HAving finiſhed our Treatiſe ſufficiently touching the principles of this Science and obſervations neceſſary: Now the right order calleth us to the ſetting down the right method and way to bring things unto their Perfect end and ſcope; therefore we will now ſhew how ma ny wayes things may be perfected; which hapneth by four means and wayes, that is to ſay, by conjunction, by tranſlation of light and nature, by collection of light, and by being in houſes. When as therefore the Lord of the Aſcendant, the *Significator* of the thing demanded be either corporally joyned, or by aſpect, the thing demanded without all doubt ſhall come to paſs, eſpecially if the conjunction be in the Aſcendant. Notwithſtanding it ſhall come to paſs, but with ſome difficulty, if it happen the conjunction be in the houſe, that ſignifieth the thing demanded.

Secondly, it is brought to perfection by tranſlation of light and nature, that is, when as the ſaid *Significators* are joyned by conjunction or aſpect, and that ſome other Planet do ſeparate himſelf from one of the *Significators*, of whom he hath been received, and applieth to the other *Significator* before that he doth behold or apply unto any other Planet, for then he tranſports the force and nature which he took of the one to the other, and he which receiveth the light, is the authour of the perfection of the thing. But when it comes to paſs in this ſort, he that doth demand or ask the Queſtion, doth agree with him for whom it is demanded, for the thing that is demanded by meaus of ſome Meſſenger or Judge ſent, or comming between them.

Thirdly, things are brought to paſſe, when as there is collection of light by a Planet more weighty then the Lord of the Aſcen-

ſcendant or *Significator* of the thing demanded; that is, when the Lord of the Aſcendant and the *Significator*, or the thing demanded do both behold a Planet weightier then themſelves, and eſpecially by reception, for that Planet, is as it were judge, that cauſeth the things to come unto intire perfection.

Fourthly, and finally, things are finiſhed by the dwelling of Planets in houſes; for if the *Significators* of any thing be in the firſt houſe, eſpecially if they be received, it doth argue the thing ſhall come to paſſe without any labour; but if the Lord of the Horoſcope, or the Moon, or any of the *Significators* of the Querent, be in the houſe of the thing demanded, it ſheweth it ſhall come to paſſe, but with much labour and travell. Theſe things will be plainer by example. Let therefore this be it. In the year of our Lord 1555, the 6th day of *June* houres 00, 56 minutes *P.M.* there was a Queſtion propounded by one, whether he ſhould get or obtain any of his brothers goods? at which houre the face of heaven did preſent it ſelf as followeth.



Judge-

Judgement on the Figure.

Mercury is here Lord of the Aſcendant, and *Mars Significator* of the thing demanded, as being Lord of the fourth Houſe, where is contained the ſubſtances of brethren, becauſe it is the ſecond houſe to the third, he ſhall juſtly ſignifie the thing deſired. Now therefore we muſt look if by any means the Querent ſhall obtain or get that which he deſireth: which thing being conſidered, there appeareth no conjunction between the Lord of the Aſcendant, or the Moon with the *Significators* of the thing demanded, wherefore this way there is no hopes for the effecting it.

But here we may ſee a tranſlation of the light and nature of the *Significator* of the thing to be brought by the *Moon*, unto the Lord of the Horoſcope; for the *Moon* being ſeparated from the trine aſpect of *Mars*, whom *Mars* had received in his exaltation, it ſhews that the Querent ſhall obtain his deſire more eaſily then if the tranſlation had been contrariwiſe: By the third mean which is by collection or gathering of the light, it cannot come to paſs, becauſe there is no weightier Planet then they that do behold them both.

Fourthly, it is like that the thing ſhall come to paſs, becauſe the *Significator* of the thing deſired, is placed in the Aſcendant; therefore we do alſo judge that he ſhall have that which he deſireth, becauſe the *Significator* of the thing doth poſſeſſe the Aſcendant, and his light is tranſlated to the Lord of the Horoſcope; in this ſort you ſhall judge of all manner of Queſtions propounded, alwayes taking heed unto the diſpoſition of the *Significators*, and marking the good or evil aſpects, with the fortunate or unfortunate Planets their applications or ſeparations. For their diſpoſition with the good ſhew good, and with the evil the contrary: for their application doth ſignifie inclination, and their ſeparation privation. Further their applications, which are by a Trine or Sextil aſpect, do eaſily bring the thing to paſs, but thoſe which happen by a Quadrate or Oppoſition, do cauſe many difficulties. And this ſhall ſuffice to reſolve ſundry queſtions. Notwithſtanding to make this doctrine more eaſie, we

will ſhew an example upon every one of the Houſes, beginning with a queſtion referred unto the firſt Houſe, and ſo in order.

CHAP. XXXII.

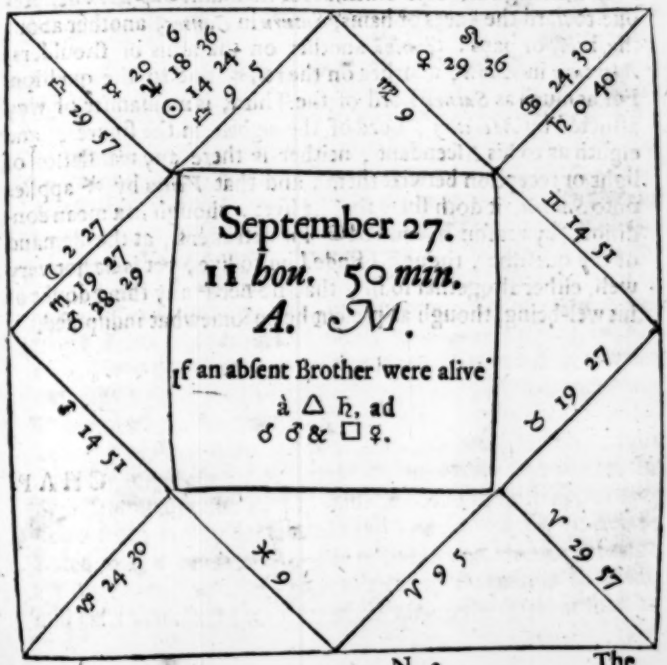
The firſt Houſe.

Queſtion. *Whether a party abſent be dead or alive?*

MAny and ſundry Queſtions are moved which are referred to ſome of the twelve Houſes, becauſe of their ſundry ſignifications. But becauſe every houſe hath almoſt innumerable ſignifications: if we would touch them all, or bring them into one Volume, our labour would be tedious and great. Wherefore ſetting down one only Queſtion upon an houſe, eaſie judgement may be given of the reſt, ſo that which is ſpoken before, be well underſtood and perceived. The firſt houſe giveth judgement of the Life, and therefore the Queſtion propoſed of one that is abſent, whether he be dead or alive, is referred unto the firſt Houſe, not to the firſt Houſe ſimply of the figure in all caſes, but to that which ſhall be firſt in reſpect of the party enquired after, as if a brother then, the third is his firſt, and you muſt begin the riſe of your judgement from that, if a father from the fourth, a child from the fifth, a ſervant from the ſixth, a husband for the wife, or wife for the husband, begin then at the ſeventh inſtead of the firſt in the Figure, & ſo of the reſt. When you would therefore reſolve ſuch a queſtion, look whether the Lord of the Queſiteds Aſcendant, the *Moon* or the Lord of the eighth houſe be joyned together, for that ſheweth that the man is departed this life. Look alſo if there be any tranſlation of the light of the Lord of the Aſcendant unto the Lord of the eighth houſe, or contrariwiſe: or whether the Lord of the eighth from the Queſiteds Aſcendant be collocated

cated in it or not, or the Lord of the Aſcendant be placed in the Angle of the earth? for all theſe do declare that the man hath ended his Life. Furthermore, the diſpoſitions of the Lord of the Aſcendant, is to be marked whether it be with fortunate or unfortunate Planets? for the applications with the good Planets ſheweth Life, but with the evill it bringeth hurt and death. The like is to be judged of the Aſcendant and part of Fortune, for the good Planets being in the Aſcendant, or with the part of Fortune, or beholding them with good aſpect, ſignifieth Life, as contrariwiſe, the maligne or evill Planets being ſo placed, do threaten miſchief and death.

An Explanation of the preceding Judgments by a Figure propounded in the year 1649.



The Aſcendant here with *Mars* Lord thereof locally poſited in the ſame, doth repreſent the ſhape and form of the Querent to be of a middle ſtature, having ſomewhat a corpulent body, ſquare and well ſet; the hair of a darkiſh brown, and a little criſping or turning up; and the body hairy. As to the marks of the body, *Mars* here in the Aſcendant gives ſome eminent mark, Mole, or Skar on his face, which *Aries* on the Cuſpe of the ſixth confirms; the *Moon* in *Virgo*, another *circa virilia*. Now for the party queſited, which is a brother, whoſe ſignification is comprehended in the third houſe, and therefore *Capricorn* with *Saturn* Lord thereof in *Cancer* is for him, who ſhould be of complexion cold and dry, of ſtature leſs then a middle ſize, a ſlender viſage, ſomewhat ſwarthy, and hair of a very ſad brown, though not cole-black, as for his marks *Capricorn* denotes one toward the knees or hams; *Saturn* in *Cancer*, another about the breſt or paps: *Gemini* another on the arms or ſhoulders; *Mercury* in *Libra*, another on the reins. But to the queſtion. For as much as *Saturn* Lord of the Third, is no manner of way afflicted by *Mercury*, Lord of the eighth in the figure, and eighth as to his Aſcendant, neither is there any tranſlation of light or reception betwixt them, and that *Venus* by ✶ applies unto *Saturn*, it doth ſhew that he lives, though in a mean condition, by reaſon ♄ is entred ♉ his detriment, at the demand of the queſtion, though I finde him to live, yet is he not very well, either altogether ſo ill, that he need any thing doubt of his wel-being, though at preſent he be ſomewhat indiſpoſed.

CHAP.

CHAP. XXXIII.

The ſecond Houſe.

Whether any man ſhall have the ſubſtance or money he expecteth?

WHen any man propoſeth a queſtion, whether he ſhall have any ſubſtance or riches? and if it ſhall come to paſs, at what time and when it ſhall be? and yet he will not tell from or of whom he hopeth to have or receive it. They that ſhall give anſwer in this point, muſt then ſee if there be any application between the Lord of the ſecond houſe, the *Moon* and the Lord of the firſt houſe, or not; alſo you muſt look if there be any tranſlation of light and nature between them, or that their light be gathered by any higher Planet. Or if the Lord of the ſecond Houſe be fortunate in the Aſcendant, or if the part of fortune or Lord of the Aſcendant be fortunately placed in the ſecond Houſe; for if theſe or any of theſe, or the moſt part of them do happen, it doth ſignifie that the querent ſhall have ſubſtance, riches or money as he expecteth. But if none of theſe be found, it ſheweth the contrary, if the *Moon* be not placed in the ſecond Houſe. Now to know when it ſhall happen, if unto every degree that is between their conjunction and aſpect to *Jupiter*, or part of *Fortune*, or one *Significator* to another, you do give a day, a week, moneth or year, according to the qualities of the ſignes, you ſhall underſtand the time. The moveable ſignes do determine houres or dayes; the common Signes, Moneths or Weeks: the fixed Signes, Moneths, or Years: by needfully comparing the *Significators* together as they ſhall be found to be ſited, we may know when a thing demanded ſhall come to paſſe. It is to be noted, that if *cauda Draconis* be in the ſecond Houſe, though the figure promiſe faire, yet the being of that there ſpoils all, and caſts a rub in the way, by which means the querent ſhall be fru-

fruſtrated in his expectation either in part or in whole. In whatſoever Houſe *Caudæ* found, it ſignifies an evacuation or deſtruction of that thing, but more ſpecially of gain or ſubſtance, ſaith *Bonatus*.

Queſtion.

Rent owing, whether it ſhould be obtained or not?

The Aſcendant and his Lord are here for the Querent, and ♐ with ♃ for his houſe of ſubſtance, the ſeventh and it's Lady with ♊ and ☿, for the Queſited and his Houſe of ſubſtance. In this Scheme here are the *Significators* of the Queſited, and his houſe of ſubſtance in the Aſcendant, received of ♃ Lord of the Querents houſe of ſubſtance, likewiſe ☽ lately ſeparated from ☌, and applying to □ of ☿ and ☿, thereby tranſlating the light and nature of ☌ to them, which though it be not ſo good as the tranſ-

tranſlation of their light to him, yet it gave a probabiſity of attaining what money the Querent expected, but that for the ill Poſiture of curſed ♃ on the Cuſpe of the ſecond Houſe, for not being five degrees elongated from it, it is eſteemed and judged as in the ſecond Houſe, and this ſpoiled all whatever was before fairly promiſed in the Scheme. *Probatum eſt.* For though the Querent was promiſed his rent, and the promiſer met him to that day to ſeale a Leaſe of that houſe and Land, for which he owed this rent, yet came he with a great deal of confidence in expectation to ſeal, without the money due upon the old ſcore.

CHAP. XXXIV.

The third Houſe.

Of Rumours if true, and Letters, whether any come according to Expectation?

BEcauſe we have ſpoken concerning Brethren, in our judgment upon life in the firſt houſe; therefore will we ſpeak here of ſome other matter, which aſwell appertains to this Houſe as that. It ſometimes ſo falls out, that where there hath been familiar entercourſe betwixt friends by miſſives and Letters, that they are ſometimes retarded either through the negligence of the Carrier; or through the occaſionall obſtacles of the Writer, which doth oft beget a longing deſire in the receiver to be ſatisfied, whether Letters ſhall come according to expectation, or if they come not according to the appointed time when they ſhall come, and what may be contained in them? all which may be reſolved from a figure of Aſtrologie after this ſort. Have reſpect to *Mercurie*, who in this matter is chiefe *Significator*, and ſee if he have any dignitie in the Aſcendant; the Place of the Lord of

of the Aſcendant, or of the *Moon*, either if he be in perfect aſpect to the Aſcendant, the Lord thereof, or therein poſited: for this hath ſignification of the miſſion of Letters, at leaſt if they be not already ſent, I mean to be on the way yet they ſhall be forthwith diſpatcht, as that they ſhall arrive at the expecters hands within that compaſs of time that in your *Ephemeris* you ſhall finde ☿ apply to a perfect ✶ aſpect with the Aſcendant or Lord thereof, eſpecially if the application be from out any of the four Angles. But if after examination you ſhall finde that ☿ is peregrine, that is, having no dignity in the Aſcendant, the place of the Lord of the Aſcendant or ☽, nor is in aſpect to the Aſcendant or Lord thereof, then may you conclude, that no Letters ſhall come according to your expectation, unleſs ☿ be in the twelfth houſe, going out of the ſigne he is in, to the degree of the ſigne of the Aſcendant, then there may be ſome hope of receiving ſome letter or meſſage at that time, in which the ☽ ſhall be found in the degree aſcending.

CHAP. XXXV.

What is contained in them.

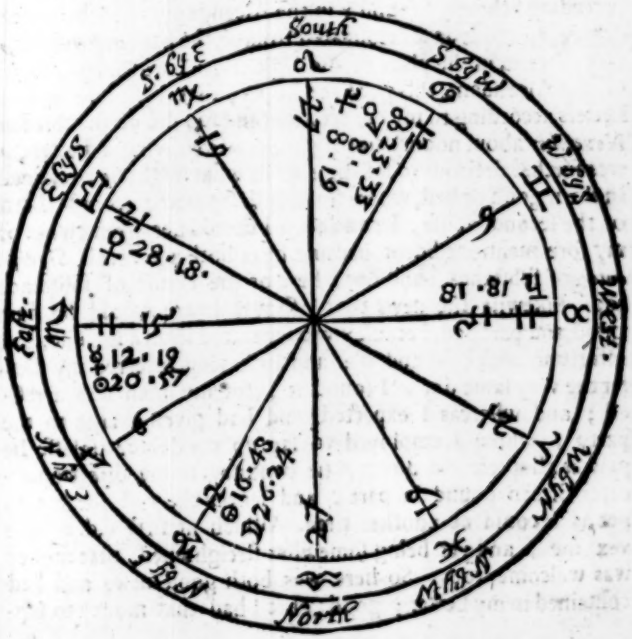
IF after you have found that Letters ſhall arrive unto you, and are deſirous to know what is contained in them; for ſatisfaction herein, have reſpect to the ſeparation of *Mercurie*, and ſee whether it be from an *Infortune*, or from a *Fortune*, and accordingly judge of the contents, whether good or bad; and for the nature of it, have reſpect to the nature of the Planet from which ☿ is ſeparated, his Poſition in the Scheme of Heaven, and his ſtate in the Aſcendant, that is, if he have dignity in the Aſcendant, or beholds it. If ☿ his ſeparation be from the Lord of the ſecond Houſe, the contents concern ſubſtance, or ſome ſuch thing which belongs to that Houſe; if from the Lord of the third, it then concerns ſome of thy kindred, ſmall journeys or the like, which

which belongs to that, &c. do ſo for the reſt of the houſes, and by conſideration of the Planet, and what houſe he is Lord of, from whom ☿ is ſeparated, ſo you ſhall be ſatisfied in a generall way what is contained in them: an example hereof follows.

November 3, 1646, *die Martis, hor.* 7, 45 *min. A.M.*

1 Whether Letters would come according to my expectation?

2 What was therein contained?



Judgement upon the preceding Figure for Resoltion.

HAving employed a party to arrest one at *London*, for a debt of 35 pound that was owing, which money I had occasion there to use, I requested him by Letter, to certifie me what he had done in the business, and so expecting every moment newes, at the above-mentioned moment I desired to inform my self by a figure of *Astrologie*, whether Letters would come according to my longing expectation, and what the contents might be? for which having examined the preceding Scheme, I found ☿ in the Ascendant, not above one degree, and four ~~degrees~~ *minutes* elongated from it, he hath likewise dignity of term in the place of the *Significator*, which is ♂, Lord of the Ascendant, this gave me hopes, that I should receive Letters according to my expectation (and so I did on the third of *November* about noon) having hopes of receiving a Letter, I was further desirous to satisfie my self what might be contained in them good or bad, where finding ☿ separated from ♃ Lord of the second House, I concluded I should heare somewhat of my fore-mentioned debt, because he is both a generall *Significator* of substance, and Lord here of the House of substance too. Likewise the news that I should heare would be part good, and part bad, because ☿ was separated from a fortune, and infortune both, ♃ and ♂; and so having received my Letter the very same day, I found it, for my man was arrested; and whereas I expected and had given charge to the party, whom I employed to lay up my debtor unlesse he paid it all presently down, he contrary to my direction accepts fifteen pound in part, and leaves the rest for me to get as I could at another time. Which at first did a little vex me, and yet being somewhat streightened, that money was welcome too. So here was both good news and bad contained in my Letter; good, that I had that money to supply,

ply my preſent urgent occaſions at *London*: bad in that having ſo faire an opportunity, and my debtour money enough about him, which he then made of Corn that he carried up, I ſhould notwithſtanding through the parties indiſcretion employed in the buſineſs, be baſled off with fifteen pound for 35 *li.* upon bond.

CHAP. XXXV.

If a Report or common Rumour were true or falſe?

Concerning the verification of this report; I ſee very little or no probability for the truth thereof, for if you conſider the Aſcendant, in ſo much as appertaineth to the ſigne, it is moveable, and ſo implies the certain ambiguity of the rumour by reaſon the angles are part fixed, and part moveable, but that it was rather untrue: ♄ Lord of the Aſcendant being retrograde, and poſited in the third, having the ☽ aſpecting him by partil △, did ſeem to confirm it. So *Bonatus*; if the ☽ be joyned with any of the Infortunes by aſpect, and that Infortune moreover be retrograde, the reports are falſe, and that too whether he, the Lord of the firſt, or the ☽ be in angle or out of angle, whether the angles be fixed or not, or there be reception or no reception, the report you will finde to be falſe. Again, ſaith *Haly*, If the rumours be good, and the angles moveable, or Lord of the Aſcendant, and the ☽ be in moveable ſignes, eſpecially if they be infortunate, you muſt then judge them not true, and ſo for the truth by the contrary. In this Scheme two of the angles are moveable, ♄ Lord of the Aſcendant in a vertible ſigne infortunated by Retrogradation, the ☽ though not in a moveable, yet common ſigne lately ſeparated from combuſtion, and in aſpect to ♄; upon all this, I concluded the report falſe. *Probatum.*

CHAP. XXXVI.

The fourth Houſe.

To know if one ſhall poſſeſſe or enjoy Houſe or Land that he deſireth to buy, or is unjuſtly detained.

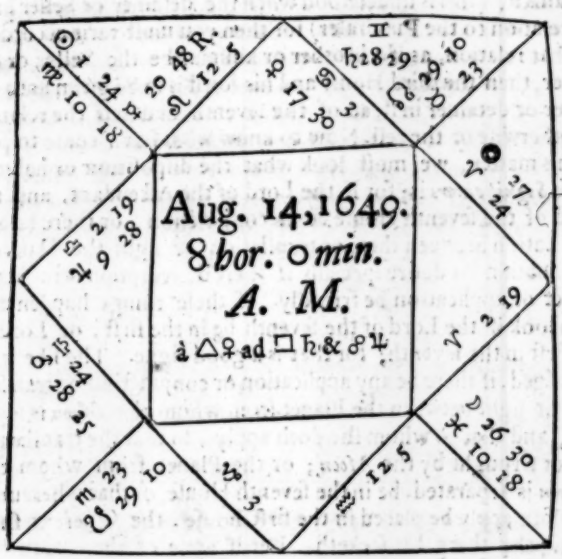
IF any man demand a Queſtion concerning houſe or Land, which he would buy or re-gain, it being injuriouſly detained from him: For this give the Aſcendant and his Lord, and the Planet from whom the *Moon* is ſeparated unto the Querent;

the

the fourth Houſe and his Lord and the *Moon* unto the houſe or ground deſired, the ſeventh Houſe and his Lord with the Planet, to whom the *Moon* doth apply unto the Seller or him that detains it, (this is underſtood when the detainer or Seller hath no relation to the Purchaſer) for then you muſt varie according to that relation, as if a brother or kinſman be the Seller or detainer, then the third Houſe and his Lord is to be given unto the Seller or detainer in ſtead of the ſeventh, and ſo if the relation be otherwiſe of the reſt. Now to know what ſhall come to paſs in this matter, we muſt look what the diſpoſition or habit of theſe *Significators* is; for if the Lord of the Aſcendant, and the Lord of the ſeventh Houſe be in conjunction, or there be any application between them or tranſlation of light the Querent ſhall obtain his deſire ſpecially if there be reception, or that the aſpect or application be friendly. If theſe things happen not, then look if the Lord of the ſeventh be in the firſt, or Lord of the firſt in the ſeventh, for that is a good ſigne. The like is to be judged, if there be any application or conjunction, or tranſlation of light between the Planet from whom the *Moon* is ſeparate, and that to whom ſhe doth apply, ſo that the tranſlation be not wrought by the *Moon*; or the Planet from whom the *Moon* is ſeparated, be in the ſeventh Houſe, or that whereunto ſhe doth apply be placed in the firſt houſe, the Querent ſhall obtain the thing he ſeeketh. But if none of theſe are to be found, then have recourſe to the fourth Houſe, and his Lord, and ſee if the like be found betwixt him, the *Moon* and Lord of the Aſcendant, &c.

If

If the Querent shall enjoy Lands detained from her and her children?



Judgement on this Figure.

Saturn Lord of the fourth is for the land, ♂ for the partie or parties detaining it: ♀ and ♅ for the Querent. The ☽ separates from a △ aspect of ♀ to □ of ♄, and then ♂ of ♅; neither law or endevour can recall this land unto the Querent or her children, ♂ her enemy and ♄ are applying by △; the enemy will keep the land: besides, ♂ entring into his own house, and fixed shew an impossibility of recovery for the Querent, but sure hopes of detaining it by the Quesited. ♄ *Significator* of her children entring ♋, his detriment shew the want of means on the Querents part to obtain the thing desired. Besides, ♂ in the Querents house of substance, argues she would spend her own estate

eſtate to no purpoſe, notwithſtanding the aſſiſtance ♃ may afford; had this been erected to have known in what part of the houſe a thing miſlaid or hid was in, then you muſt have conſidered the ſigne aſcending (as in other queſtions, where is no relation) its nature, the quarter of Heaven it ſignified; the ſigne his Lord is in th ſigne of the fourth, and its Lord in what ſigne it is; what ſigne the ☽ is in, the ſigne of the ſecond houſe, and of its Lord with the ſigne ☌ of Fortune; take the quarters ſignified by theſe, and judge by moſt teſtimonies.

CHAP. XXXVII.

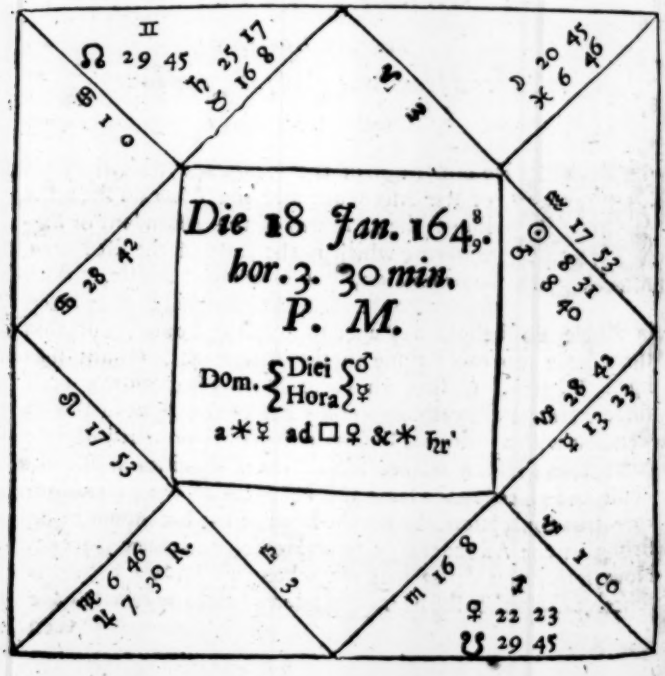
The fift Houſe.

Whether a Woman be fruitfull, and have Children or not?

THe diſpoſition of the *Significator* with the Lord of the Aſcendant and the *Moon* do ſhew the life; if the *Almuten* of the Aſcendant or *Significator*, which is the Lord of the fift Houſe, do behold any Planet being in Angle, it doth declare conception; contrariwiſe, if they being in Angle do behold a Planet in a falling houſe, or that there be a moveable ſigne in the Aſcendant, or any maligne Planet, it ſheweth there is no conception; or if there were, it ſheweth abortion; but a fixed ſigne in the Aſcendant with a fortunate Planet in the ſame, fore-ſheweth true conception; alſo a Planet having many dignities in the fift houſe, and placed in the ſame and beholden of the *Moon*, doth ſhew true conception; likewiſe the Lord of the fift houſe being ſtrong in the Aſcendant or tenth Houſe, doth ſhew the like. Now if that you deſire to know when you finde a woman is conceived, whether ſhe be impregnated of male or female, have then

then regard to the Lord of the Aſcendant, the *Moon*, and the Lord of the fifth houſe, and ſee if they be in Maſculine ſignes, or moſt of them, then if ſo, conclude it a male, if theſe *Significators*, or moſt of them be in Feminine ſignes, ſay, t'is a girle: likewiſe marke if the Lord of the houre, and Lord of the fifth with the *Moon*, or two of them be in Maſculine ſignes, then it denotes a boy, in feminine a wench. My uſuall way of judging it, male or female from a plurality of teſtimonies, conſideration being firſt had to the ſigne aſcending, and that on the fifth houſe the Lords of both in what houſes and ſignes, with the Lord of the houre, if moſt be maſculine, I conclude ſo, *& è contra.*

If the Querent be impregnated, and of what ſort or kinde.



For Conception we have evident testimonies. For here is a fortune in the fifth house, the Lord of the fifth in angle in the seventh, and the *Moon* Lady of the Ascendant in reception with ♃, and he again with ☿, all which are pregnant testimonies of impregnation; for if the Lord of the Ascendant be received, and the Receiver of him received, it undoubtedly declares Conception, saith *Bonatus*. For Quality, I conclude it of the Female kinde thus.

Ascendant ♉ Fem.	♂ Lord of the fifth Masc.	
Signe of the fifth ♏ Fem.	In ♏ Masc.	
☽ Lady of the Ascend. Fem.	A house Masc.	
----In the signe ☌ Fem.	☽ in house Masc.	
☿ Lord of the houre Fem.	Applying to a ☌ of ♄ a Planet	Masc.
in ♍		
In House Fem.		

Here are six testimonies of a Female, and but five of a Male-childe, therefore it will be a Girle: and so it was to the great joy of the Querent, and her Husband: but that this childe after its birth should not continue long, here are some signes, as ☽ ☍ infortunating the fifth. 2 Lord of the fifth combust, which is the greatest of misfortunes, and so it proved; for it turn'd all the former joy into mourning for this childe, which died in a short time after: *Probatum est.*

CHAP. XXXVIII.

The seventh House.

Whether a man shall obtain that woman in marriage he desireth?

BEcause the Questions appertaining to the sixth House are copiously handled in the following Tract of Mathematical Physick, together with the *Crisis* of diseases; we have therefore totally omitted here the

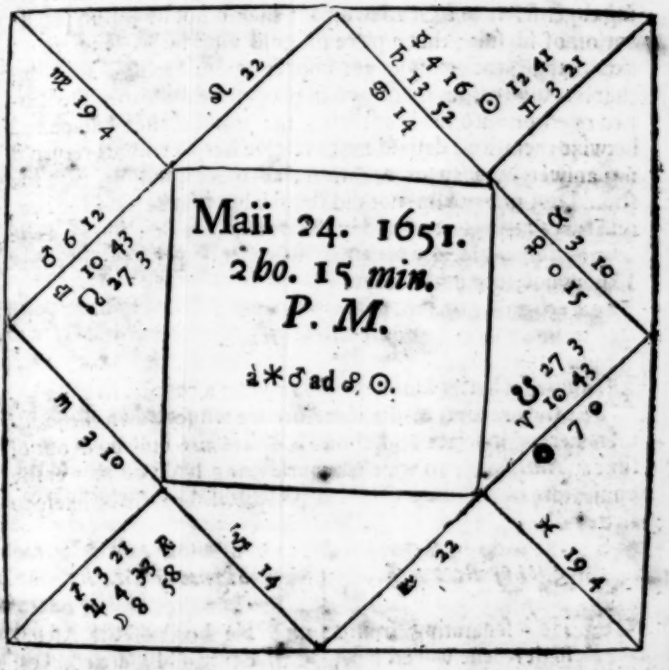
ſixth houſe, and in a regular order proceed to the Queſtions appertaining to the ſeventh, whereof this is a main one. This Queſtion being propounded by a man, will alſo ſerve to anſwer the like demanded by a woman, giving to each their proper *Significators*, (as is already ſhewed) and it may be reſolved in this ſort. Firſt, give unto the Querent the Aſcendant & his Lord, and the *Moon* with the Planet, from which the *Moon* doth ſeparate herſelf, and the *Sun* for his *Significator*. But to the woman the ſeventh houſe and his Lord, the Planet unto whom the *Moon*, doth apply, and *Venus*. Then mark diligently what diſpoſition there is between the Lord of the Aſcendant, and the *Moon*, with the Lord of the ſeventh houſe, and with the Planet from whom the *Moon* doth ſeparate, with the Planet to whom ſhe doth apply, and with the Sun and *Venus*. For a Trine or Sextile aſpect or application between them, doth alwayes ſhew that the matter ſhall be eaſily brought to paſs: but the Quadrate and Oppoſition likewiſe ſheweth it very hardly, and the ſeparation alſo declareth, that it ſhall come to no effect or purpoſe; if the Lord of the Aſcendant or *Moon* be in the ſeventh, and the Planet from whom the *Moon* is ſeparate, doth behold or apply unto the Planet, to which the *Moon* doth apply, or the Sun do behold, or apply unto *Venus*, it ſignifieth that the Marriage ſhall come to paſs, but with much labour and difficulty, and eſpecially if the application or aſpects be of enmity; for theſe aſpects breed hatred and diſpleaſure, and deſtroy the work, except ſome other better ſignifications come between.

But if the Lord of the ſeventh houſe be placed in the firſt, or be corporally joyned unto him, or that the Planet unto whom the *Moon* doth apply, doth behold the Planet from whom ſhe is ſeparate by a Trine or Sextile aſpect, or doth apply unto him by like aſpect, or that *Venus* doth the like unto the Sun, the Querent ſhall eaſily obtain his wife. Notwithſtanding if this be only by a Quadrate or Oppoſition without any Reception, it ſhall hardly come to paſs: but if the Lord of the Aſcendant be be received, or any Planet, it ſignifieth, it ſhall come to paſs if the Planet which receiveth him have any dignities in the ſeventh houſe; but if you finde none of theſe things before ſpo-

ken

ken of, then mark whether there be any Translation or Collection of light between them, for they do likewise promise unto the Querent the woman, as the other aspects before mentioned, notwithstanding it shall be brought to pass by Messengers or others that shall deal between. Finally, the *Moon* free from misfortune, and received promiseth the like, but if it happen that there fall out none of these foresaid Constellations, then the Querent is not to have any hope to obtain his demand.

If the Querent should have the Quesited.



Venus is here for the Querent, ♂ for the Queſited. Now forasmuch as there is no aſpect or tranſlation of light betwixt theſe *Significators*, it is very improbable that the Querent ſhall marry the Queſited, by reaſon her affections ſeem to be alienated from him, and ſet on ſome other, as it appears from the application of ♀, Lady of the Aſcendant to ✶ of ☿; the ☽ alſo tranſlating the light of ♂ to ☉, denotes the Queſiteds affections to be more inclined to ſome other then toward the Querent; beſides the ♂ in the ſeventh ſhews deceit and diſſimulation on the Queſiteds part, and wholly deſtroyeth the matter ſought after; the ſtate of the buſineſs ſtood thus; there was a Gentleman was a ſeeming eager ſuiter to a Gentlewoman, and ſo hot he was in proſecution of his ſuit, that a piece of gold muſt be broken betwixt them; the Gentlewoman yet ſuſpecting his reality, knowing that hot love proves quickly cold, propounded the fore-mentioned queſtion unto me (concealing the promiſe that had paſſed betwixt them) and deſired me to reſolve her; to whom I return'd my anſwer by way of negation, as to her queſtion, that ſhe ſhould not marry him, nor did ſhe, for he went beyond the Sea, and is not returned to this day, *March* 17, 1652; ſhe died the *Auguſt* following, her propoſall whether of grief or love that I know not; ſure not for him.

The eighth Houſe.

BEcauſe from this Houſe we judge when a party is ſick, whether they recover or die, therefore we wil ſet down the judgment hereof in ſelect and choice *Aphoriſmes* collected out of ſundry Authours, to which recourſe being had you may eaſily conjecture of the ſtate of a ſick party, whether he be likely to live or die.

Signes of Recovery.	*Signes of Death.*
1 THe ☽ ſeparating from a malevolent weak Planet ill dignified, and applying to a for-	1 THe Lord of the Aſcendant and Figure combuſt do undoubtedly declare death, un-

Signes of Recovery.

fortune powerfully ſtrong is a good argument of Recovery.

2 Reception betwixt the Lord of the Aſcendant and eight, and neither of them Infortunated by the malignant Planets.

3 The Lord of the Aſcendant benevolent, and placed in the firſt, tenth, eleventh, fifth, or third houſes, without Quadrate or Oppoſite, Configuration of the Malevolents.

4 The *Moons* Conjunction with ♃ is very good.

5 The Lord of the Aſcendant in reception with the Lord of the eighth by Houſe or Triplicity the Fortunes, aſſiſting with Quadrate or ☌, the degree aſcending, or of the ſixth Houſe, or the ☽ her ſelf.

6 The

Signes of Death.

unleſſe there be ſome Reception between the Sun & them, and the ☽ being fortunate, then there may be hope.

2 The Lord of the Aſcendant, and the ☽ in ☐ with the Lord of the eighth without the interpoſing aſpects of the Fortunes threatens death.

3 The application of the ☽ to a Planet in the eighth is alwayes dangerous: and ſo is the application of the Lord of the Aſcendant unto the Lord of the eighth, or unto malevolent Planets therein, the ☽ being any manner of way corrupt.

4 When the Lord of the eighth is in the Aſcendant, the Lord of the Aſcendant, and the *Moon* being both afflicted commonly proves fatall, as when the Lord of the Aſcendant is infortunate in the eighth, the ☽ being then corrupted, or very weak and in no eſſentiall dignity.

5 The Lord of the eighth in angle, the Lord of the Aſcendant in a cadent is always mortall, the rather if he be a fortune.

6 The

Signes of Recovery.

6 The Poſition of the Fortunes in the Mid-heaven or firſt houſe, at what time the ſickneſs firſt aſſaulted the ſick perſon is a ſure argument of health.

7 The Lord of the Aſcendant fortunate, and the ☽ next applying to him chiefly by conjunction, if ſhe be not evilly afflicted.

8 ♃ or ♀ in the Aſcendant or in any of the Angles or Succedents in aſpect to the ☽, promiſe Reſtitution.

9 The ☽ in a malevolent place of the Heavens placed in any of her dignities, or otherwiſe well affected without all damage by the malevolents, is good.

10 The ☽ in her own houſe, or of ♃ or ♀, they caſting any aſpect to her, without the admixtion of the Infortunes.

11 The ☉ in the Aſcendant or ſixth houſe, or burning the Lord of the ſixth, ſeventh, or eighth, undoubtedly declares health.

12 The ☽ in a good place as the Aſcendant, 10,5,11,9,2,3, joyned to the Lord of the Aſcendant, or in ✶ or △ aſpect to him, or in his *Antiſcion*, though the Lord of the Aſcendant

Signes of Death.

6 The ☽ tranſlating the light and influence of the Lord of the Aſcendant to the Lord of the eighth uſually brings death.

7 It is a very ill ſigne of life, when the Lord of the Aſcendant is corporally joyned with the Lord of the fourth, ſixth, ſeventh, or twelfth.

8 The Lord of the Aſcendant, and of the eighth unfortunate prenote death.

9 If the Lord of the eighth be Retrograde, and in ♂, □ or ☍; of the ☽ it ſhews death.

10 The Lord of the eighth in the tenth houſe, and Lord of the Aſcendant in the 4,6, or 7, afflicted of the Infortunes.

11 A Planet very ſtrong, & placed in the Aſcendant; if he be Lord of the houre, & eighth portends death.

12 A malevolent Planet neer to the degree aſcending or a violent fixed Star, as *Antares* in the fourth degree of *Sagittarius*, *Laux Auſtralis* 9, ♏ *Palilitium* 4, of *Gemini*, *caput* Me-

Signes of Recovery.

dant be a malevolent, ſo long as it be not Infortunated of the other malevolent, and both ☽ and malevolent encreaſe in motion and light, it is good for the ſicks recovery.

13 It much conduceth to the Recuperation of decayed health, if the Lord of the Aſcendant be a fortune, and ſited in a good place of Heaven, without hurt by the malevolents.

14 The Aſcendant at time of the Decumbiture, the ☽ and their Diſpoſitors not combuſt, nor afflicted by ♄ or ♂, nor in evil aſpect with the Lord of the eighth or ſixth houſe, declares a happy evaſion.

15 The Lord of the Aſcendant in Angle, having no configuration to any malevolent Planet, but is in a benevolent houſe of heaven, and not under the Sun-beams or Retrograde, the party is in no danger.

16 If the Lord of the Aſcendant & ☽ be free from □, ☍, or ☌ of ♄ and ♂, or any Infortunate Planet, & be direct free from combuſtion, ſwift, not peregrine, or in his fall or detriment, or in the eighth or ſixth, or in any aſpect with the Lord of the twelfth, ſixth, or eighth houſe, it is a fair ſigne of health and recovery.

17 No-

Signes of Death.

Meduſa 29, ♉ prenote death.

13 The Lord of the Aſcendant in ♌ or ♒ in any bad configuration of the Lord of the ſixt or twelfth ſhews little hopes of recovery.

14 Any malevolent Planet in the ſixt, or any Planet Peregrine and unfortunate, ſhew great danger.

15 If an evill Planet be found in the Aſcendant, or the Lord thereof be evill by nature, the ſick party will be of a bad government, and will do hurt to himſelf.

16 If the Lord of the Aſcendant & eighth behold themſelves with good aſpect, it ſhewes death, that is, if the Lord of the eighth be a malevolent Planet; otherwiſe it ſcarce holds true, as by experience I have found, and the reaſon of it is this, the Fortunes work not miſchief, neither is death from or by them as Fortunes.

17 If

Signes of Recovery.

17 Nothing is a more sure argument that the sick shall live, then when you finde ☉, ♃, ♀, or the ☽ in the Ascendant, not any wayes damnified by the hateful aspect of the Lord of the eighth or sixth; and this argument is more certain, if the aforesaid *Significators* be in good signes, as ♋, ♌, ♎, or ♑.

Signes of Death.

17 If the Ascendant be aspected by □ of a Planet in the fourth house, it noteth death.

18 ♄ or ♂, or any other Planet (except ☉) collocated in the sixth house, and not well aspected proves ill.

19 If the ☽ be besieged by ♄ or ♂, it is an ill *Omen*.

20 If she be with either of the Nodes, or any violent fixed Stars, it is a signe of great danger.

21 The Lord of the Ascendant and sixth malevolent by nature, and in the eighth house.

A party sick, if he should live or die.

Judgement upon the Figure.

THe major teſtimonies for the nature of the diſeaſe argue a feaveriſh diſpoſition, by reaſon ♈ and ♌ both ſignes of the fiery *Trigon*, poſſeſſe the Aſcendant and ſixth Houſe together with their Diſpoſitors ♂ and ☉ of a fiery diſpoſition, as to the parts afflicted, they are heart, breſt, belly, reins, knees, arms, ſhoulders, legs, thighes and feet. The ſigne of the ſixth fixed ſhews the difficulty of curing it, and ſo doth the Retrogradation of ♆ poſited in the ſixth. It is not likely long to afflict, but will ſoon terminate, becauſe ♑ the ſigne of the fourth ſignifying the end of all things, is a Tropical ſigne, & ſo accordingly the other *Significators* are for the moſt part in moveable or common ſignes, which intimates the likely brevity of it. Small hopes there is of recovery, but many ſymptomes of death; As,

1 ♆ Lord of the eighth Retrograde in the ſixth, and in oppoſition of the *Moon*.

2 ♂ Lord of the Aſcendant, and figure combuſt.

3 The ☽ and ♆ her Diſpoſitor, both in cadent houſes.

4 ♄ in the Aſcendant Retrograde, and ♂ Lord thereof malevolent by nature.

5 ☉ his corporall affliction of ♂, and applying, not ſeparating, is dangerous: from this I gathered he could not evade with life, neither did he, for he died on the 28 of *December*, when the *Moon* came to □ of ♆, Lord of the eighth.

CHAP. XL.

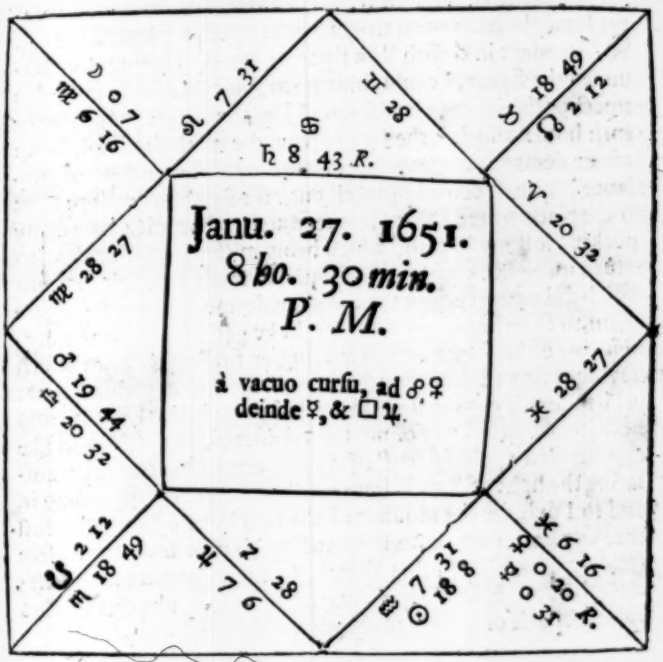
Of the ſpeedie or ſlack return of him that taketh in hand a journey, and what ſhall happen.

BEing demanded of any man which would take in hand any Journey, what ſhall or may happen unto him in the ſame, and of his ſhort or ſlack return? take di-

diligent heed to the *Significator* of the journey, and to the Lord of the Aſcendant, and the Moon; for if the *Significator* of the journey, which is the *Almuten* of the ninth houſe, and the Lord of the Aſcendant or the Moon be joyned together, or that one of the *Significators* do applie unto another, or that there be between them tranſlation or collection of light, or the greater part of them be in moveable ſignes, the journey ſhall ſoon be ended, and the Return ſhort; but if they be in fixed ſignes, it will be a long journey, and long Return; but in common ſignes, his journey ſhall be indifferent, and his Return like; but by the way he ſhall take in hand another Journey; but the Lords of the Aſcendant and ninth houſe being infortunate, retrograde, or combuſt, do hinder the journey, and bring great danger. But if the Lord of the Aſcendant, and of the ninth houſe be fortunate, or do apply to the Lord of the eleventh houſe, or the Lord of the eleventh houſe be fortunate in the ninth, it ſignifieth a proſperous journey, and that the Querent ſhall obtain that he travelleth for: but if the Moon be in the ſixth or twelfth houſe, or joyned with the Lord of the ſixt, and be infortunate; or that the Lord of the Aſcendant or of the ninth houſe be afflicted by the Lord of the ſixt, it ſignifieth that the Traveller ſhall be ſick in his journey; but if the affliction be by the Lord of the twelfth, it ſheweth impriſonment. And by this means you may judge of the fortunes or miſ-fortunes by the diſpoſitions of the Lords of the houſes with fortunate or unfortunate Planets: an example is preſented to thy view in the figure that follows.

Queſt-

Queſtion. *A Journey, what might happen in it?*



Judgement upon this Figure.

HAving ſome occaſions that did draw me to *London*, and the paſſage by water being ſomewhat hazardous, by reaſon of turbulent windes, my wife likewiſe unwilling to let me go, made me erect a figure to ſatisfie my ſelf & her. Which preſenting it ſelf, as you here ſee, I had reſpect to both third & 9th houſes, becauſe it was a double journey (*viz.* part by water, & part by land

first) in the 3d I found ♃ no ways impedited, but strong & in his own house, one argument of a good journey, especially by land; ☿ likewise in her exaltation in ♓, Lady of the ninth house, and their argument of no danger, only her Retrogradation did presage some slowness or Retrogradation in it, ☿ likewise Lord of the Ascendant in ☌ with ☿, a signe of good. Having thus examined the figure, I could finde no arguments of any danger in respect of the journey it self, only ☋ in the second, and ♄ in the tenth house, which is the second from the ninth did imply some loss or damage likely to redound unto me for matter of substance. Which accordingly fell out, for by the way afore I got to the place where I should take water, through a hole in my pocket I lost my Watch, which being missed, occasioned me to return quite back again, in hopes of finding it, but did not: which did much perplex me, and made me examine my figure again, to see what hopes there might be gathered from the *Significators* of substance for the hearing or finding it again; which having reviewed did somewhat revive me, and yielded great probability of getting it again. For ☿ Lord of the Ascendant was here joyned to ☿ Lady of my second house, the *Moon* in like manner first applying to ☌ of ☿, and next to ☿, thereby translating the light of ☿ to ☿, both good arguments of regaining it, and so I did; for the Minister of the next Parish being the first that came after me, took it up; and by his man four dayes after (having heard I had lost a Watch) sent it home unto my house; a Retrograde Planet *Significator* of a journey alwayes emplies some obstacle or *remora* in the way.

CHAP.

CHAP. XLI.

The tenth House.

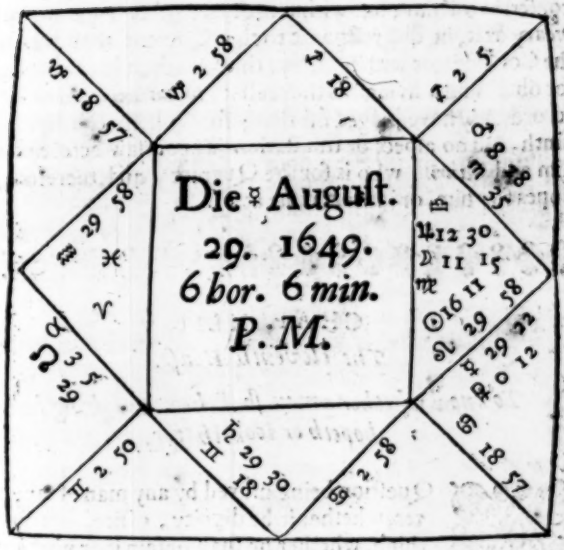
To understand whether a man shall obtain that dignity or office that he desireth.

IF any man move a Question of an office or dignity which he hopeth to obtain; to understand, or know whether he shall have it or not: behold if the Lord of the tenth house, which is the *Significator* of the office, be joyned with the Lord of the first house, or if one of them do apply unto the other by a Trine or Sextile aspect, with reception, then may you judge boldly, that he shall have the office; the like you shall judge if you finde the Lord of the Ascendant, and the Lord of the tenth house placed in Angles, so that there be no misfortune between them. But if the Lord of the Ascendant be cadent or falling from the Lord of the tenth house, and do not behold him: or Lord of the tenth house be falling from the tenth house, and doth not behold the same, except some fortunate Planet do come between, and translate the light of the one to the other, the Querent shall not have the office he seeketh, for it signifieth, that it is already given to another. If the *Almuten* of the first house, or the *Moon* be received in the tenth; or Lord of the tenth received in the Ascendant, they do promise the office unto the Querent. If any Planet heavier then the Lords of the Ascendant or tenth house, do gather their light, he placeth the Querent in the Office as the other Constellations do: but if the Lord of the house of hope be an unfortunate Planet, and behold the *Moon* being unfortunate, or that the *Moon* be in the eleventh house unfortunate, the Office shall not be granted unto the Querent. But if the Lord of the eleventh house be for-

fortunate and behold the *Moon* being alſo fortunate, or the Lord of the Aſcendant, or of the tenth Houſe with a good aſpect, or apply unto any of them, or be placed in the tenth Houſe, he doth promiſe and give the Office and Dignity to the Querent, but if a fortunate Planet be Lord of the eleventh Houſe, and be placed in a very good place, and the *Moon* being unfortunate, be found falling from the Fortunes, and the eleventh houſe, the Querent ſhall obtain but a part of his ſuit: and if that misfortune of the *Moon* do come by *Mars*, and that *Mars* be ſtrong in the Heaven, beholding the Lords of the eleventh Houſe and Aſcendant, it ſheweth that the Querent ſhall be murthered or ſlain, after he hath gotten the Office, except ſome fortunate Planet comming between do let or hinder that miſchief; the Lords of the tenth and eleventh Houſe being fortunate, and beholding one another with Reception, although the *Moon* be afflicted by *Saturn*, they promiſe the Office to the Querent: who notwithſtanding, by means of the misfortune of the *Moon* wrought by *Saturn*, ſhall in his Office be of ill behaviour, and thereby get no love or friendſhip, but hatred and diſpleaſure; If a Queſtion ſhould be propounded by a Clergy-man concerning the obtaining of a Benefice or Church-living, then muſt you be judged by the ninth Houſe, its Lord, and the Lord of the Aſcendant, with the *Moon*, according as in all things you were to judge of any Office or Dignity by the tenth Houſe.

Queſt.

Queſtion. *If the Querent ſhould obtain the Dignity he made ſuit for?*



Judgement upon this Figure.

A *Quarius* aſcending but within two minutes out, *Piſces* and *Aries* the ſignes intercepted, *Saturn*, *Jupiter*, *Mars* Lords; either there are many Competitors, or much ſtirre and labour to attain it; there's little hopes for *Saturn* or *Mars*, he is leaving *Gemini* and entring *Cancer* his detriment, and the other though in his own Houſe, yet in no aſpect with *Jupiter* Lord of the tenth, nor any Planet that tranſlates or collects the light of *Jupiter* (who ſignifies the preferment) unto *Mercurie*.

In

In my judgement ♃ will carry it, becauſe as Lord of the Aſcendant, ſo he diſpoſeth of the tenth too; the *Moon* likewiſe is in partil Conjunction with him a good ſigne in a queſtion of this nature. The truth of the matter was thus: The Querent went without the deſired preferment for the preſent, and ♃ had it conferr'd on him; but within the ſpace of two years growing weary of it, he did reſigne it to this Querent that was one of the Competitors with him; had this Queſtion been ptopounded for obtaining a living (as they call it) *mutatis mutandis*, you muſt accordingly have judged of that; for ♃ here is Lord of the ninth, and no aſpect or tranſlation (as you ſaw before) betwixt him and *Saturn*, who is for the Querent, and therefore ſmall hopes for him, or indeed, none at all.

CHAP. XLII.

The eleventh Houſe.

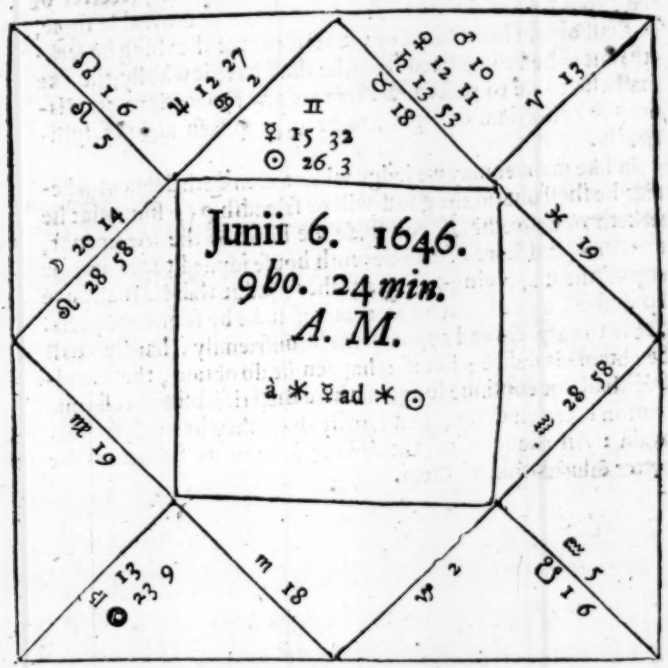
To know whether a man ſhall have the thing he hopeth or looketh for.

A Queſtion being moved by any man of any matter, whether it be dignity, office, or any other thing, whether he ſhall obtain it or not? and yet will not tell what he hopeth for, nor at whoſe hands he looketh for it; take your *Significator* from the eleventh houſe; for if the Lord of the eleventh do apply to the Lord of the Aſcendant, or the Lord of the Aſcendant unto the Lord of the eleventh, or do behold him, the Querent ſhall obtain that he looketh for, and that very eaſily, if the application be by a Trine or Sextile aſpect; the like ſhall come to paſs, when the Lord of the eleventh houſe is received into any Angle: alſo when the Receiver of the diſpoſition of the ☽ is received, and his Receiver again received the

the Querent ſhall obtain lightly and eaſily. In like manner you ſhall judge of the Lord of the Aſcendant: if the Receiver of the diſpoſition of the *Moon* be in a common or moveable ſigne, he ſhall obtain but a ſmall or the leaſt part of the thing he ſeeketh; but if he be in a fixed ſigne, he ſhall have it wholly; the like ſhall alſo come to paſs when there are any applications, tranſlations or collections of light, whereof is ſpoken already ſufficiently.

In like manner may we judge when a man doth demand whether he ſhall obtain the good will or friendſhip of him that he ſeeketh or deſireth? If you finde the Lord of the Aſcendant, the *Moon*, and Lord of the eleventh houſe joyned together, or any of them applying to one another, judge that he ſhall have his deſire, and ſo much the rather if it be by friendly aſpects. But if the aſpects and applications be unfriendly, hardly ſhall he obtain his deſire; but if it happen he do obtain, the friendſhip ſhall not continue long, but there ſhall riſe diſcord and contention between them, and hardly ſhall they be made friends again: An example of the former judgments followeth for better dilucidation of them:

Question: *A thing hoped, if it should be obteined?*

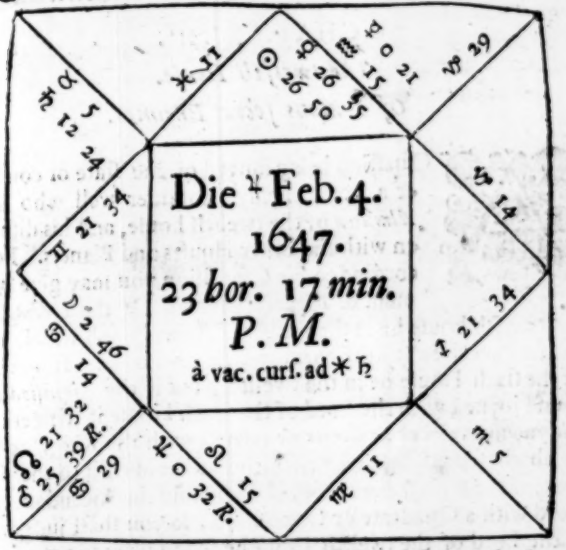


Resolution of this demand.

HEre ♌ the Ascendant, and ☉ in ♊ is for the Querent, ♎ the signe of the eleventh, and the ☽ Lady thereof for the thing hoped, which by this Scheme should come to pass, for here the ☽ Lady of the eleventh is strong being free from the Malevolents, and by ✶ aspect in Reception with ☉, Lord of the Ascendant, all which gives hopes of attaining what was desired with ease; and so according as I concluded, the matter was effected to the Querents content.

Quest.

Queſtion. *A party pretending love and friendſhip to a Querent, who deſired to know, if it were reall or not?*



For reſolution of this we muſt take for *Significators* the Lords of the eleventh, ſeventh and third, and then ſee what aſpect they caſt to the Lord of the Aſcendant. In this Scheme here is ♃ Lord of the eleventh and ſeventh, the ☽ Lady of the third, which having conſidered as principal *Significators*, I finde the ☽ in no aſpect at all, but ſeparated from being void of courſe, and next applying to ✶ of ♄ in the twelfth houſe, which is the houſe of ſecret enemies, and wherein ♄ doth much joy, as naturally being the authour of miſchief, which together with ☌ of ♃ Lord of the eleventh and ſeventh houſe to ♀ Lord of the Aſcendant, implies there is no reall love, but from the teeth outward. What love there is 'tis feigned, under pretence whereof miſchief is practiſed with a deal of ſecrecie: for ♃ Lord of the eleventh and ſeventh is under the earth, and ſo implies by his hateful ☌ to ♀, clandeſtine envy under ſpecious pretences.

CHAP. XLIII.

The twelfth House.

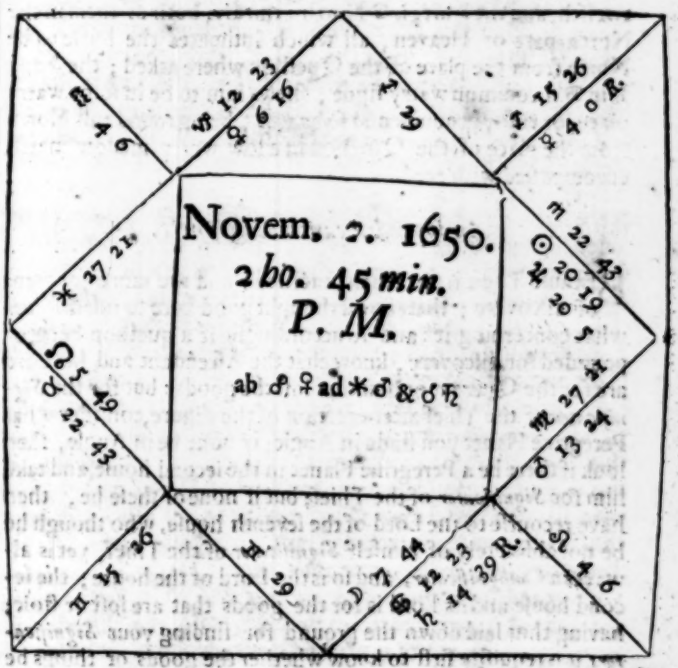
Of a mans secret Enemies.

A Question being moved of the state or condition of a secret enemy; consider well who is the *Almuten* of the twelfth house, and his disposition with the other Houses and Planets. For according to his disposition, you may give judgement of the secret enemy. If the *Almuten* of the twelfth house be in the sixth, or joyned with the Lord of the sixth, it sheweth the enemy is sick, or the like; If the Lord of the sixth House be in the twelfth, but if the *Significator* be found joyned with the Lord of the tenth House, it sheweth that the enemy is either at Court, or talking with the King, to have or obtain something of him, which shall be hurtful to the Querent; if the *Significator* aforesaid do behold the Ascendant or his Lord with a Quadrate or Opposition, so you shall judge. But if the Lord of the twelfth House be found placed in the fourth House, or in the House of Death, or joyned to the Lord of the eighth House, which is the House of Death, you shall affirme that he is already dead, or else that he will die very shortly. In this sort a man may judge of the state of his secret enemy by the disposition of the *Significator* with the Lords of the houses, and the Planets good or bad. But if the Querent will tell you the name of his enemy, or that he be not a privy, but rather an open enemy, you must seek out his condition and state by the seventh house and the Lord thereof, because the seventh house, doth behold the Ascendant with an envious aspect, rightly therefore the state of open enemies is drawn from it. By the same way may you give judgement of the state and condition of any Quesited, if you heedfully observe to what

house

house the party inquired after doth belong, as if it be of a childe, then begin with the fift, and judge as you judge for an enemy by the twelfth; if a servant, then take the sixth house; if a wife, the seventh; if a mother, the tenth; if a father, the fourth: thus varying as the party inquired after is related.

Question. *A Horse missing, where or what is become of him.*



Judge-

Judgement upon this Figure.

Saturn here Lord of the twelfth ſignifieth the horſe, and he is Retrograde, having the *Moon* by conjunction applying unto him; which argued his diſcovery: for which we muſt look unto the Quarters of Heaven, ſignified by the ſignes, as alſo the Poſition of the *Significators*; firſt, ♒ the ſigne of the twelfth is Weſt by North; the ſigne, ſecondly, wherein ♄ Lord of the twelfth, and the ☽ are, is ♋ North; thirdly, both of them in the North-part of Heaven, all which intimates the horſe to be North from the place of the Queſtion where asked; the ☽ and ♄ in ♋ a common watry ſigne, ſhews him to be in ſome watry place, or ruſhy ground, and ſo he was, being found full North from the place of the Queſtion in a low watry-medow-marſh encompaſſed with reed.

An appendix concerning Theft.

BEcauſe Theft is too much practiſed, and the more for want of diſcovery; therefore I thought good here to inſert ſomewhat concerning it: and ſo accordingly if a queſtion be propounded for diſcovery, know that the Aſcendant and his Lord are for the Querent or him that loſt the goods: but for the *Significator* of the Thief after erection of the Figure, conſider what Peregrine Planet you finde in Angle; if none be in Angle, then look if there be a Peregrine Planet in the ſecond houſe, and take him for *Significator* of the Thief; but if none of theſe be, then have recourſe to the Lord of the ſeventh houſe, who though he be not abſolutely of himſelf *Significator* of the Thief, yet is alwayes a *Conſignificator*, and ſo is the Lord of the houre; the ſecond houſe and its Lord is for the goods that are loſt or ſtole; having thus laid down the ground for finding your *Significators*, it is requiſite firſt to know whether the goods or things be ſtole or not; for ſometimes things may be miſlaid, and yet ſuſpected to be ſtole; and therefore for diſcovery here, take theſe following *Aphoriſmes*.

Section

Section I.

Whether a thing be ſtolne or not?

FOr this behold the Lord of the houſe of the *Moon*, and Lord of the ſecond, and ſee whether they ſeparate themſelves from each other, or any other Planet ſeparate himſelf from either of them: or if the *Moon* give vertue to ♄ or ♂, or to any Planet in cadent houſes, or to the Lord of the eighth, then are not the goods ſtole, but careſly thrown aſide; if the *Moon* be in the ſeventh, in the ſigne of the Lord of the houre, the Lord of the houre being Lord of the ſeventh, then is it not ſtolne, but over-looked being miſlaid; if the Lord of the ſecond be in the Aſcendant, ſecond or fourth houſe, and in his own houſe, then you may be ſure 'tis but miſlaid; but if the *Signifier* of the Thiefe be in the Aſcendant, or give his vertue to the *Moon*, or the *Moon* to him, it is ſtolne. Alſo if the Lord of the Aſcendant give his vertue to the *Signifier* of the Thief, it is ſtoln. If any Planet be in the Aſcendant, and give his power to the *Signifier* of the Thief, or the *Significator* to him by □ or ☍, it is ſtoln. And if none of theſe Conſtellations happen, then is it not ſtoln, except there be an Infortune in the Aſcendant or ſecond houſe, or the Lord of the houſe of the *Moon*, or the term of the *Moon* be unfortunate, or the part of fortune, or his Lord be unfortunate, or the Lord of the Aſcendant, or Lord of the ſecond houſe be infortunate, all theſe ſignifie theft: and ſo if the ſignifier of the Thief behold the Aſcendant by □ or ☍, or the ☽ by ☌, □, ☍, or the Lord of the houſe of the *Moon*, or the Lord of the ſecond houſe, or the part of fortune, or his Lord, the thing is ſtoln; after you have found it is ſtoln, and would in ſome meaſure deſcribe the Thief, do as followeth.

Section

Section II.

Thieves forme and ſhape, and what coloured clothes.

FIrſt, conſider the *Significator* of the Thief, what manner of perſon he deſcribes *per ſe*; Secondly, obſerve what ſigne he is in, and what ſhape that preſents. Thirdly, look to what Planets the *Significator* is aſpected. Fourthly, in whoſe terme, from a commixtion of theſe by diſcretion and art together, you may very neerly deſcribe the party who hath your goods: and for the colour of his clothing, you muſt after the ſame manner have reſpect to the Planet or Planets *Significators*, the ſignes and houſe they are in, and after the mixture the one with the other accordingly judge the clothing. The ſignification of the Planets colours, with the houſes and ſignes, you have them already ſet down before in a figure with a moveable Scheme. *Pag.* 73.

Section III.

The age of the Thiefe.

MAny Writers have many and ſundry wayes for determination of the Thiefes age. Some of them look only upon the *Significators* Orientality, and accordingly judge him older or younger, as he is more or leſſe Orientall. Others judge by the degrees of the ſigne that the Planet is in, together with a conſideration had to their Orientality; for a Planet Orientall, and in few degrees, denotes youth in more degrees, more yeeres, and ſo of the reſt. A third ſort judge by the diſtance of the Planets from ☉; if ♄, ♃ or ♂ be *Significators*, then look how far they are elongated from him: for from their ☌ with ☉ to the □ aſpect

aſpect, they ſignifie the age of 20 years, but the neerer to ☉, the leſs in age, from the ☐ to the ☍ about the age 33 or 36, from ☍ to the next ☐ 45 or better, but from that to the ♂, it repreſents one of ſuch an age, as one would think ſhould have more wit, but that old men dote, and younger men are mad; generally I take it to be a ſafe judgement (relation being had to what hath preceded) to conſider what Planet is *Significator*; if it be ♄, then is the Thief no young man, but is pretty well in years: if ♃, ♂ or ☉, then one that is in the prime of his age, but yet ♃ repreſents one elder then *Mars*, and *Mars* one elder then the *Sun*, *Venus* and *Mercurie* have ſignification of youth, the ☽ hath a repreſentation of age according to her ſeverall quarters; if in her firſt quarter a very youth, in her ſecond quarter leſſe youthful, and ſo of the reſt; the ſureſt way of judging is to conſider all theſe wayes that are ſet down, and to collect the number of teſtimonies, which done, then judge according to the major part. Some conſider the ſite of the Planet that is *Significator*, according to the ſeveral quarters; as if the Thief be in that quarter, which is from the Aſcendant to the tenth, then it ſignifies youth, &c. Let every one judge as they pleaſe.

Section IV.

Whether the Thief be man or woman, one or more?

FIrſt, whether it be man or woman ſome will conſider if the *Significator* be of thoſe Planets that are Maſculine, of which ſort is ♄, ♃, ♂, and ☉: and accordingly judge the Thief to be a Male; but if the *Significator* be of thoſe Planets we term Feminine, ſuch as ♀ and ☽, then they ſay it is a Female; as for ☿ they judge of it according as they finde it joyned or aſpected to the other Planets, he being of a vertible nature, maſculine with maſculine, and feminine with feminine; others judge by the Angles of the figure, if all of them be maſculine, then ſo; if feminine, then ſo; alſo the *Significator* maſculine, and ☽ in a maſcu-

line ſigne ſignifieth a man, and ſo on the contrary, if the Lord of the Aſcendant, and the Lord of the houre be both in the Aſcendant in maſculine ſignes, it is a man; in feminine ſignes, a woman: if the ſigne aſcending, and Lord of the houre be both maſculine, then it is a man; if both feminine, then a woman; if one maſculine, and the other feminine, both man and woman have a hand in the theft; & ſo we are faln upon the next querie, whether one or more? and ſo if you finde many Peregrine Planets in angle, you may judge a plurality of Thieves; likewiſe if the *Moon* and *Significator* be in ſignes, which are called bicorporeal or double-bodied, it is an argument of more then one; many Planets aſpecting the *Signifier* by ✶ or △, argues confederacie. Behold the *Significator* and the *Moon*, if they be infixed ſignes and of direct Aſcenſions, or ſignes of few children, or of few ſhapes and likeneſs, it imports one and no more; but ☉ and ☽ behold themſelves by a □ in the Angles, it ſignifies more then one; ſignes of few children are ♊, ♌, ♐; ſignes of direct Aſcenſion, ♊, ♌, ♐, ♎, ♏ and ♑. Some do here likewiſe judge whether the Thiefe be a ſtranger or of the houſe; for which they ſay, that if both the lights behold the Aſcendant, and be in their own houſes, it is then one of the family, and ſo much implies the Lord of the ſeventh's poſiture in the Aſcendant, the Lord of the ſixth in the ſecond accuſeth a ſervant; ☉ oppoſite to the Aſcendant, it is an overthwart neighbour; the Lord of the ſeventh beholding the Aſcendant with a friendly aſpect, the ſame, Lord of the ſeventh, in the ninth from his own houſe, it is a ſtranger; the Lord of the Aſcendant in the third or fourth denotes a houſhold-ſervant. *Probatum eſt.*

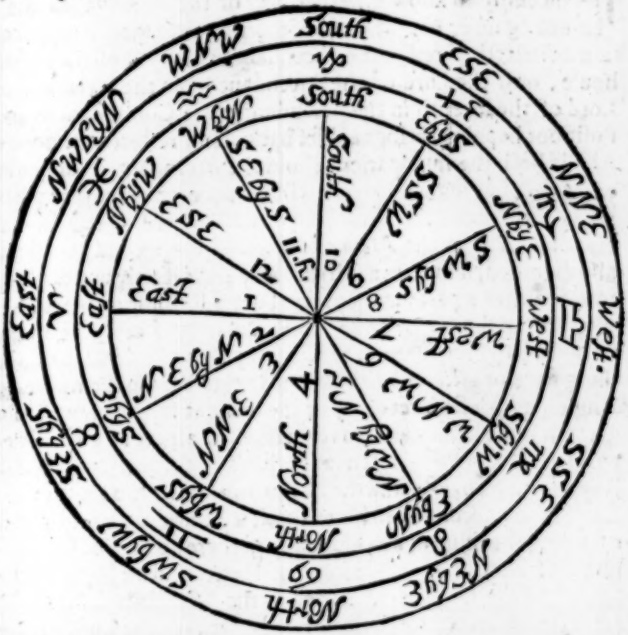
Section III.

Whither is a thief gone?

IF you would know which way the thief is fled or gone, then muſt you conſider the ſigne and quarter of Heaven his *Significator* is in, and what they ſignifie; by a commixtion of them you may accordingly determine; if his *Significator* be ſwift in motion, or joyned to Planets ſwift in motion, or being himſelf in ſignes

ſignes moveable, or of ſhort Aſcenſions, then is the thiefs flight with ſpeed: but if he be ſlow in motion, or joyned to Planets that are ſlow, or he be in ſignes fixed or of long aſcenſions, then he makes no great ſpeed, the *Significator* retrograde uſually brings back the thief.

A Table expreſſing the ſeverall Quarters of Heaven, by uſe whereof you may know to what part of heaven the thief or thing ſtrayed is gone.



The uſe of this table is ſo facile, that it will not need any explication, only you may obſerve a ſmall difference in the aſſignment of the Quarters to the ſignes, which is ſo ſmall, that it breeds no errour at all in point of art, and ſo every one may uſe which he findes moſt true in delivering judgment toward what part the beaſt is ſtrayed, fugitive fled, or the thief is gone: alwayes preferre the ſigne before the Quarter, only make uſe of it to balance your judgment when other teſtimonies are equall.

Section VI.

Whether any hopes of Recoverie?

IF you desire to know w hether any of the stoln goods shall be had again or not; then see if there be any aspect or application betwixt the Lord of the Ascendant, and Lord of the eighth house, or if the Lord of the Ascendant be in the seventh, or Lord of the seventh in the Ascendant, these Constellations and Positions hapning, brings a thief back, and restores the goods. Also if both the Luminaries behold the Ascendant, it cannot be concealed, but some discovery will be made, and recovery withall, if at that time the *Moon* applies to the Lord of the second, especially if both the *Moon* and Lord of the second be essentially dignified, it implies a full recovery; but if only accidentally fortified, then a part: a discovery, but no Restitution if they apply, and are both Peregrine; especially if ♄, ♂ or ♃ be in the second house, for either of these imply an imbezlement of the thing stole or lost. When both the Lights behold themselves in Angles, it signifieth recovery of the thing at length, though not without some labour and travel, except the aspect be a △: likewise the *Moon* in the Ascendant with any fortune is good for Recovery, and so is ☉ and the *Moons* position in the tenth; if the Lord of the second be in his exaltation, there is great hopes of attaining the thing again, especially if there be any other testimony of Recovery. If the Lord of the Ascendant apply to the second, or the Lord of the second to the Ascendant; if there be any application or translation of light between the Lord of the eighth, and the Lord of the second, or Lord of the eighth be in the second, it signifies Recovery. The Sun or *Moon* aspecting the Thiefs *Significator*, or the Lord of his substance by a ✶ or △ restores the goods. The chiefest signes of giving the thing for lost, are the position of ♄, ♂, or ♃ in the second, or if the Lord of the second be in the eighth, or combust, or when the Lord of the second applieth to the Lord of the eighth with any aspect,

aſpect, all or any of theſe are ſignes of no Recovery, but if the Lord of the firſt or ſecond are in ☌ with the Lord of the eighth, or in any ſtrong reception, then are the goods reſtored.

Goods ſtole, who thiefe?

Judgement upon this Figure.

HAving received a letter from *Cambridge*, there was in it a requeſt made to me by a party, knowing me to have skill in Aſtrology, that I would deſcribe (if poſſible) a Thief which had ſtole ſome good, to which by reaſon of importunacie I condeſcended, and at reading the deſire erected my Scheme. Where finding no Planet in angle, except ♄ in ♐, who is eſſentially fortified; I therefore took ☌ who is Lord of the ſeventh, for *Significator* of the Thief: and he for corporature repreſents one of a middle

a middle ſtature, having a pretty corpulent ſtrong able body and it ſomewhat fleſhy, by reaſon the *Moon* aſpects ♂ by △, a viſage more ovall then round, complexion indifferent cleare (though brown) by reaſon ♂ is aſpected by ♃ with ✶, having haire of a ſandiſh flaxen colour, and it criſping or turning up, of an audacious or bold carriage; having ſome eminent mark, mole or skar on the outſide of his right leg toward the joyning of the foot, another on the forehead neare the haire. Reſtitution of the goods I finde not, by reaſon ☿ Lord of the ſecond his combuſtion, which ſignifies an embezlement of them, yet here's probability of diſcovery in time, by reaſon the Luminaries aſpect each other, but it being by □ it will be long, and after all deſpair; but the *Moon* tranſlating the light of ☿ to ♂, and preſently after the light of ♂ to ♀ Lady of the Aſcendant, will diſcover the Knave; the iſſue was, I had thanks, and the party was ſatisfied.

FINIS.